THE TRUE EUANGELICAL TEMPER.

WHEREIN

Divinity, and Eccleſiaſticall Hiſtory, are interwoven, and mixed, both to the profit and delight of the Chriſtian Reader, and modeſtly, and ſoberly fitted to the preſent *grand Concernments of this* State, and Church.

Preached in three Sermons, at S. *Martins* in the Strand, upon that luculent Prophecie of Peace, and Union, *Eſay chap.* 11. *v.* 6. 7. & 8.

By JO: JACKSON.

Cornelius à Lapide in Iſaiæ cap. 2. v. 4.

Chriſtus per lege euangelicã charitatis, modeſtiæ, juſtitiæ, manſuetudinis, et patientiæ, omnes gentiũ rixas, et diſſidia componet, odia, et antipathias evellet, rixoſos, et feroces compeſcet, facietq; ut in eâdẽ Eccleſia amicè verſentur, quaſi fratres Romani, et Græci, &c. ANGLI et SCOTI, ſecundum illud Iſaiæ cap. 11. *v.* 6, 7, 8. *habitabit Lupus cum Agno, pardus cũ hœdo accubabit, &c.*

London printed by *M. Fleſher*, for *R. Milbourne*, and are to be ſold in Little Brittaine at the Signe of the Holy Lamb. 1641.

252 E.T.
J135t

TO
THE MOST NOBLE,
MOST CHRISTIAN,
and grand Audience,
of S. MARTINS.

Be these three following Sermons presented now unto their Eyes, which have been lately unto their Eares:

Together with all possible apprecations unto them, of what they mostly purport, to wit, Reconciliation, and *PEACE:*

From their most faithfull, and Affectionate Servant, in the things of JESUS CHRIST,

832925 *I. I.*

TO
THE MOST NOBLE

THE TRUE Euangelicall Temper, *And* Diſpoſition.

Eſay 11. 6,7,8.

6. *The Wolfe ſhall dwell with the Lamb, and the Leopard ſhall lie down with the Kid; and the Calfe and the young Lyon and the Fatling together, and a little child ſhall lead them.*

7. *And the Cow and the Bear ſhall feed, their young ones ſhall lie downe together, and the Lyon ſhall eat ſtraw like the Oxe.*

8. *And the ſuckling child ſhall play on the hole of the Aſpe, and the weaned child ſhall put his hand on the den of the* * *Cockatrice.*

* *Adder.*

Σωὶ Θεῷ.

LEt this one thing declare how famous and notorious this Text is; that two

of the Sibyls, in their Oracles, have not onely pointed at it, but even translated it [a] almost word for word. The one is alledged by [b] *Lactantius*, that Christian *Cicero*; and the other by him who hath obtained to be called the [c] Prince of Latine Poets. So as this Prophecy hath been contained neither within the limits of Jury nor Christendome, but hath been dispersed even among the Gentiles which knew not Christ, and among the

a Del Rio in loc. tantum non verbo tenus.

b Lactant. Institut. lib. 7. Οἱ δὲ λύκοι σὺν ἄρνεσ' ἐν οὔρεσιν ἀμιλλοῦνται, Χόρτον γὰρ λίγκες τ' ἐρίφοισιν ἅμα βόσκονται.

Αρκτοι σὺν μόσχοισιν, ὁμοῦ, καὶ πᾶσι βροτοῖσι.
Σαρκοβόρος τε λέων φάγετ' ἄχυρον πρὸ φάτναις.
Σὺν βρέφεσίν τε δράκοντες ἀμάτρεσι κοιμήσονται.

c Sibylla Cumana apud Virgil.

—Nec magnos metuent armenta Leones,
Occidet & Serpens, & fallax herba veneni.

Heathen

Heathen which have not called upon his name; in so much as a Commentator unto the Text, askes the question[d], Who now can deny unto the Sibyls a spirit of Prophecy? I for my part doe not; neither will I grant it them. That excellent spirit of Prophecy might perhaps seaze upon them, as it did upon *Balaam*: But I rather thinke they borrowed these Prophecies out of the Scripture, as the Israelites did jewels of the Egyptians, and that they onely did the office of Mid-wives, to translate them and bring them to light; or because the term of borrowing is too gen-

[d] Gabriel Alvarez in locum.

tle and modified, because they neither acknowledge it, nor pay it again, in giving the glory to God: Therefore, I say, they stole them out of holy Writ, and pride themselves in the plumes of a Prophet indeed; in which regard, *Justin Martyr*, with great wit and eloquence calls them and such like, *Fures Moſis & Prophetarum*, the theeves, and free-booters of *Moſes* and the Prophets.

Jewish Rabbins & Christian doctors consent in this

Both circumcision and uncircumcision, the Jewish Rabbins, and Christian Doctors take this Text to be meant of Christ, but with this vast difference, that the Jews con-

strue

ſtrue it, of Chriſt ſtill to come, and of his temporall Monarchy; The Chriſtians of him already exhibited, and of his ſpirituall Kingdome.

It is rich as the high Prieſts pectorall, both for words and matter; In words, for the whole ſentence is ſweetned with a continued allegory. There are almoſt as many metaphors as words. In matter, for it ſpeaketh all love, and peace, and reconciliation, and meekneſſe, and the like. Let *Euſebius* be the Expoſitor: *It purporteth*, ſaith he, *the turning of fierce and*

ἐ Τῶν ἀγρίων καὶ ἀπηνῶν ἐπὶ τὸ ἥμερον, καὶ μηδὲν θηρίων διαφερόντων ἐθνῶν, τοῦτο δὴ ἡ εὐσεβὴς καὶ ἡμερώτατη, καὶ κοινωνικὸν τρόπον μεταβολὴν ἐδήλου. Euſeb. lib. 2.

brutall men, and people, who in regard of their ſavage and cruell nature, differ nothing from beaſts, unto ſweet and calme and ſociable manners and converſation. So he. [a] *Procopius* concurres: *It ſignifies*, ſaith he, *that men who before were ravenous and belluine, to change their courſe of living, and to apply themſelves to quite contrary ſtudies, and in the ſame Church, to participate of the ſame ſpirituall meat.* So he. And in a word, there is ſcarce one Claſſick Author to be found, in beſt furniſhed Libraries, that gloſſeth otherwiſe.

I have prefaced and ſcholied

a Δηλῶν ὡς τὰ ἤθη τὰ ἁρπακτικά τε καὶ θηριώδη τὴν τοιοῦτον ἀποθέμενα τρόπον τοῖς ἐναντίοις ἀνακραθήσεται, ὁμοῦ τε τοῖς ἐν Εκκλησίᾳ νεογνοῖς τῆς αὐτῆς ἐκ τῶν θείων λόγων μεταληψόμενα τροφῆς.

ſcholied ſufficiently unto the Text, I come now to ſeek out firſt the parts, and then the points of it: we muſt [b] rightly divide, that we may [c] rightly proceed.

And for the parts thereof, they may be leſſened, or multiplied, or varied, according to the conceit and apprehenſion of the Preacher; but it is a ſafe rule in the partition of holy Scripture, not to churne the ſincere milk thereof till butter come, nor to wring the noſe of it till bloud come, *Prov.* 30.33. Bread muſt be diſtributed, not crumbled. Scripture muſt be diſſected into parts, not beaten

[b] ὀρθοτομεῖν. 2 Tim. 2. 15.

[c] ὀρθοποδεῖν. Gal. 2. 14.

into pouder. I have therefore notioned and caſt the Text according to the number of the verſes, into three plain and conſpicuous members, which have as naturall a fluxe and emanation forth of it, as the light in the ayre hath from that which is ſeated in the body of the Sun, or as the water in the rivelet hath from the fount: They are theſe.

Parts of ye Text

The firſt is the nocent, and inimicitious creatures, which are here enumerated to be ſeven; firſt the Wolfe, ſecondly the Leopard, thirdly the yong Lyon, fourthly the Beare, fiftly the Lyon, fixtly the Aſpe, ſeventhly the

the Cockatrice.

The ſecond is, the innocent and harmleſſe creatures, which hold proportion of number with the former, being ſeven alſo. The firſt is the Lamb, the ſecond the Kid, the third the Calfe, the fourth the Fatling, the fift the Cow, the ſixt the Oxe, the ſeventh the Childe.

The third, and laſt is, the reconciliation, and conjunction of the two diverſe, nay adverſe parties, expreſſed in an elegant gradation of foure aſcents; firſt they ſhall dwell together, ſecondly lie down together, thirdly eate and feed together,

laſtly, play and ſport together. Theſe are the parts. The points or concluſions reſulting out of theſe parts are likewiſe three; out of each, one, which ſhall be the *demenſum*, or proportion of three ſeverall Sermons, every one of them being capable to be ſpread out ſo as to theame the Preachers ſpeech, and the Auditors attention, for an houres diſcourſe.

Begin we then with the firſt of theſe three parts: The ſeven injurious creatures; and there handle this Concluſion, for the firſt point, *viz.*

1. *Concluſion.*

Man in his condition of nature and corruption, and even

even converted man, ſo far as he is unregenerate, is a fierce and ſavage creature, yea even unto man.

Homo homini lupus, One man is a Wolf to another, hath been ſo truly ſaid of old, that it hath obtained the authority of an adage; and well may it, when you ſee by this Text, it is Scripture-proofe. And would that were all; but man to man is both a Wolf and a Cockatrice, fulfilling the Text from the *Alpha* to the *Omega* of it; I, and all that is in the belly of it too; a Leopard, a young Lyon, &c. Yea, and more then is in the Text by farre, He is an

an Asse for sloth; *Issacar is a strong asse, couching down between two burdens*, *Gen.*49.14. He is a Stallion for lust; *They are as fed horses, neighing after their neighbours wife*, *Ier.* 5.8. He is a Fox for craft, *Goe tell that Fox*, meaning *Herod*, *Luke* 13.32. What not? he will piece the Lyons skin with the Foxes taile; that is, adde craft to strength, subtilty to violence, to bring his ends, and designes about.

But I must not range as in a Forrest, when I am impaled with a Text. It will be sufficient to make good, that man is what this Text puts upon him; and that we shall easily

easily doe by other Texts of Scripture, which answer this, as *face answereth face, Prov.* 17.19. *As iron sharpeneth iron, Proverbs* 17.17.

First then, man to man is a ravenous Wolf. *Benjamin is a rapacious Wolfe, Gen.*49.27. *Inwardly they are ravening Wolves, Mat.* 7.15. *I send you as sheepe among Wolves, Mat.* 10. 16.

Secondly, man is a Leopard. *I saw a beast like unto a Leopard*, saith S. *Iohn* in his *Revelation* 13.2. So have I ten thousand; for man is a beast. Wicked men are plain beasts; *I have fought with beasts at Ephesus, after the manner of*

of men, complaineth S. *Paul*, 1 *Cor.*15.32. Good men are too like unto beasts; *So foolish was I and ignorant, even as it were a beast before thee*, complaineth *David*, *Psal.* 73.22. *Surely, I am more brutish then a man*, complaineth *Agur*, *Prov.*30. 2. And also man is like unto a Leopard, in two things; a Leopard is a swift creature; *Swifter then Leopards*; the Prophet *Habbakkuks* phrase, *Chap.*1. *ver.*8. So is man, *His feet are swift to shed blood*, *Rom.*3.15. A Leopard is a spotted creature: so is man; spotted in himselfe, and coinquinating others, with his vicious

ous and infectious habits and cuſtomes; therefore the Prophet *Ieremy* meaneth the man-Leopard, not the beaſt-Leopard, when he asketh, *Can the Leopard change his ſpots? Chap.13.ver.23.*

Thirdly, man is a yong Lyon, or a Lyons whelp, lurking and ſculking to doe miſchiefe. A wicked man is by *David*, *Pſal.17.12.* aſſimilated to a Lyons whelp *lurking in ſecret places. Iudah is a Lyons whelp*, *Gen.49.9*, lurking one while for a prey to his luſt, *I pray thee let me come in unto thee*, ſaid he to *Thamar*, before he lay with her; and again for a prey to his cruelty; *Bring*

Bring her forth and let her be burned, ſaid he, after he had laine with her: in both a lurking young Lyon.

Fourthly, man is a Beare; as very a Beare as either of thoſe two which came out of the wood and devoured the forty two children: *As a roaring Lyon and a ranging Beare, &c. Prov.* 28. 15. Nay worſe then a Beare: for *better meet a Beare robbed of her whelps, then ſome ſort of wicked perſons, Pro.* 17.12.

Fiftly, man is a Lyon; *Leſt he devoure my ſoule, as a Lyon*, ſpeaks *David, Pſa.* 7.3. And S. *Paul* in expreſſe termes calleth *Nero*

a.

a Lyon, 2 *Tim.*4.17. *The Lord deliuered mee out of the mouth of the Lyon.*

Sixtly, man to man is an Aſpe alſo; one while a deafe Adder, ſtopping his eare to the ſweet voice of the Charmer; and another while an hiſſing one, *having the poyſon of Aſpes vnder his lips, Pſal.* 13.3.

Laſtly, man is a Cockatrice, a Serpent, a Baſilisk, biting the heele, and ſtinging the face, and faſcinating with an enuious eye the proſperity of his neighbour: Man, like the cup of wine in the hand of *Solomons* drunkard, *Prou.* 23.32. bites like a Serpent, and ſtings like an Adder;

Adder; he is ever either weaving the ſpiders webs of vain and idle actions, or hatching the Cockatrice egs of wicked & ſinful actions, *Eſ.* 59.4. Pope *Alexander* the third was ſo, while he went about to make another ſo; when at *Venice* he inſulted over the Emperour *Frederick Barbaroſſa*, and ſetting his foot upon his neck, recited the thirteenth verſe of the ninety firſt Pſalme, *Thou ſhalt tread upon the Lyon and Adder, &c.*

Thus we ſee man to man, is 1. a ravenous Wolfe: 2. a ſwift and ſpotted Leopard: 3. a lurking Lyons whelp: 4. a cruell and ranging Beare: 5. a roaring

roaring Lyon: 6. a poyſonous Aſpe: 7. a ſtinging Cockatrice. Thus man degrades himſelfe, and (according to the phraſe, *Apoc.* 19. 20.) receives *characterē beſtiæ*, the mark of the beaſt; receives it, I ſay, upon both the faculties of his ſoule, and the members of his body. Upon his underſtanding the character of the horſe and mule, which have no underſtanding: upon his will, of the untamed Heifer: upon his eie, of the faſcinating Baſilisk: upon his ear, of the deaf Adder: upon his lips, of the poyſonous Aſp: upon his tongue, of the ſubtile Serpent: upon his reines, of the laſcivious

scivious Goat: upon his knees, of the stiffe Camel: upon his feet, of the swift Leopard, &c. all of them evill beasts, as S. *Paul* speaks out of the *Cretian* Poet, *Tit.* 1.12.

The further enlargement, and filling up of this point, cannot better be done, then out of Church-story, which is the true Aretine, and scourge of all these Wolves & Leopards, &c. and hath written their lives with the same liberty, that [a] they led them, as *Erasmus* ingeniously said of *Suetonius* his history of the twelve *Cæsars*; and in all Ecclesiasticall Annals none fitteth this purpose so well, as

[a] *Eâdem libertate scripsit vitas Cæsarum, quâ illi vixerunt.*

as the hiſtory of the ten Perſecutions of the Primitive Church, well known by that name; wherein, becauſe profitableneſſe is interwoven with a great deale of delight and variety, I will carry you along to wade through that *Acheldama*, or field of blood, when [b] the Dogge-ſtarre, yea (to hold to the ſtrict termes of my Text) the Wolfe-ſtarre, the Leopard-ſtarre, &c. of Perſecution ſo raged. Onely firſt let this be annoted, that it will be hard to reconcile Authors in the order of their enumeration, for that which one reckons to be the ſixt, another calls the fift,

b *Canicula Perſecutionis.*

fift, and that which to one is the ſeventh, to another is the ſixt: which ſmall difference I ſuppoſe to have been chiefly occaſioned from the ſhort reſpite the Church had between the ſecond and third Perſecution, even onely one yeare, during the *Cæſarſhip* of *Nerva*; but to fall on the thing.

The firſt Perſecution.

a *Orientem fidem primus Nero cruentavit.* Tertul.

NERO was the a firſt incendiary, that made the buſh burn; not ſmoak, or ſparkle, but flame ſo high, that he was beleeved by ſome to be *that* Antichriſt; and hither is referred the b *Abomination*

b Buron. ad an. 12. Neronis.

on of deſolation, ſpoken of by *Daniel*, and mentioned by Chriſt. Two great and ſignall Hiſtorians give in evidence againſt him, how infeſt an enemy he was to Chriſtians, though the [c] one of them call Chriſtianity *an exitiall ſuperſtition*, and [d] the other call Chriſtians, *A ſort of people of a new and bewitching ſuperſtition.* But though the teſtimony of them, being our enemies, be good touching the fact, yet *Tacitus* muſt be *Tacite*, and *Suetonius*, *Tranquill*, touching the Religion; After the way that they (poore purblinde, pure blinde Pagans) call ſuperſtition, ſo worſhip

c *Exitiabilem ſuperſtitionem.* Tacitus.

d *Genus hominum nouæ & maleficæ ſuperſtitionis.* Sueton. in Nerone c. 16.

worſhip we the God of our Fathers. In [p] *Spaine*, alſo was found a Trophy erected to his honour for purging that Province of *theeves* and *Chriſtians*. What a Lyon was he (as S. *Paul* cals him) to devoure ſuch Lambes as *Iames* the leſſe, our Lords brother, S. *Mark* the Euangeliſt, S. *Peter* and S. *Paul*, Apoſtles, &c? He put Chriſtians to divers ſorts of moſt exquiſite torments, burned ſome, crucified others, covered others with the skins of wilde beaſts, and baited them to death with dogs; others he ſtaked through, roſined and waxened over their bodies, and ſo ſet

[p] Neroni Cl. Cæſ. Aug. Pont. Max. Ob Provinciam latronibus, & his qui novam generi humano ſuperſtitionem inculcar. purgatam.

set them lighted up, as torches and lanthornes to passengers. About the fourteenth yeare of his raigne, he published this Edict, That q if any professed himselfe a Christian, he should not be admitted to any defence of himselfe, but be put to death *as a convict enemy of mankinde.* Lastly, what an Asp and Cockatrice was he when partly disliking the old buildings of Rome, and partly out of vain-glory to get himself a name by a new structure, he set on fire the Edifices, Temples, and houses of the City, and when he had done, clapt the wicked fact upon the

q *Quisquis Christianum se profiteatur, tanquam humani generis convictus hostis, sine ulteriori sui defensione, capite plectitor.* Vide Corn. Tacitum. lib. 15. Annal. & Suetonium in Ner. c. 16.

backs of Christians?

The second Persecution.

AND there was a transmigration of the same Wolvish, Leopardine, Leonine spirit into *Domitian* the Emperour, who was the [r] second *Phaeton* that set the Christian world on fire. He was the true heire of *Neroes* cruelty, saith [s] *Eusebius*: yea, more cruell then *Nero* in this regard, that he fed his eyes by being a spectator of those wickednesses, which *Nero* onely commanded to be done: So [t] *Tacitus* of him, and *Iustin Martyr* in his second Apology for

[r] *Secundus nempe erat qui contra nos Christianos persecutionis incendium excitavit.* Euseb. hist. lib. 3. c. 13.

[s] *Insceleratam Neroniani in Deum odii, & impietatis successit.* Euseb. lib.

[t] *Iussit scelera tantum Nero, non spectavit.* Vid. Tacit. in vita Julii Agricolæ.

for Christians, hath the expresse forme of his inquisition, *viz.* that they should sweare to declare the truth, whether they were Christians, and if they confessed, then by the Law the sentence of death passed on them. What a proud stately Lyon was he, to command himself to be worshipped as God? What a Wolfe was he, to hunt S. *Iohn* to the Isle *Patmos*, after he had caused him to be thrown into a Caldron of scalding oyle, out of which he came onely anointed? What a Beare was he, to devoure *Antipas* that faithfull witnesse, *Apoc.* 2. *Cetus* Bi-

ſhop of Rome,&c? What a Leopard was he in being ſwift to ſhed blood, when he fell upon the whole family of *David*, in hatred to Chriſt, who was of that ſtock and linage? Laſtly, nothing can be ſaid more to declare what a ravenous beaſt he was, within the Sept of Chriſt, then that now it was that there was erected an office of ſeven Scribes, or publique Notaries, who had the City of Rome divided among them into ſo many ſeverall Wards, and had enough to doe to take exact notice, and keep Regiſters of the Martyrs that were put to death in the

ſeverall

ſeverall ſtreets, and places of the City.

The third Perſecution.

AND *Trajan*, the Author of the third Perſecution, though by nature he was one of the moſt faire and debonaire men that ever lived, and was alſo ſo good a Prince for the republike, that it is remembred of him, before his Peeres and Nobles, he delivered a ſword to the Prefect of the Pretorſhip, bidding him, [u] if he were good, to uſe it for him; if evill, againſt him: yet was he metamorphoſed into a Wolfe, a Leopard, &c. againſt

[u] *Cape hunc enſem, & ſi bonus fuero, pro me; ſin malus, contra me, eo utitor.*

the Lambs, and Kids of Christs fold. I cannot now give you a nomenclature or list of the particulars. Search and consult the Martyrologies, and you shall finde the names of those, who under this Persecution were red in their apparell, and their garments like him that treadeth the winepresse, *Esay* 63. 2. who were cloathed with a vesture dipt in blood, *Apoc.* 19.13. Onely in generall let it be noted that [w] *Tiberianus* his Prefect in *Palestina* enformed him that there could not be found Magistrates and Officers enow to take punishment on the Christians; and

[w] Suidas in verbo Trajan.

and in the Epiſtles of *Plinius ſecundus*, his Vice-Roy, there are extant to this day, two famous and known Epiſtles [x], the one of *Pliny* to *Trajan*, to enform him of the innocent manners of Chriſtians, and of their great ſufferings, and to enquire what courſe he ſhould further take with them. Whereupon *Trajan* wrote back to *Pliny*, that henceforth the Chriſtians ſhould not be ſought for, nor hunted to judgement ſeats, but if they were brought, and convict, and perſevered, they ſhould be puniſhed.

[x] Plin. Epiſt lib. 10. Epiſt. 97. & 98.

The fourth Perſecution.

THe fourth Perſecution was a ſore and long brunt, when the Wolves and Leopards &c. were thoſe three Emperours, *Elius Adrianus*, *Marcus Antonius Pius*, and *Marcus Aurelius Verus*; wherein the Church had no breathing for whole twenty yeares together; and now all went to the pot without reſpect of Sex, dignity, or number; not of *Sex*; for the tender woman was no more favoured then ſtout-hearted men: *Felicitas* with her ſeven Sons, were all at once fellowes in mar-

martyrdome; not of *dignity*; for now ſuffered ſuch eminent and vertuous perſons, as *Photinus* Biſhop of Lions, *Irenæus*, venerable *Polycarpus* Biſhop of Smyrna, *Iuſtin Martyr* that great and noble Philoſopher, and divers Biſhops of Rome: theſe were eccleſiaſticks; and amongſt the laicks, *Hermes* Prefect of the City, with his Wife, Children, and whole family; which amounted to the number of 1250. perſons, who were all fagotted together, to make one great bone-fire: Laſtly, not of *number*; for *Granianus* Proconſull of Aſia, wrote to *Adrian* the Emperour,

that hee would give over his place, and leave the government, for that so great multitudes of innocent persons were daylie drawne to the stake, through the clamours and envy of the vulgar, being [y] *guilty of nothing but a meere name and sect.*

[y] *Sine ullo discrimine, nominis tantum, et fidei rei.*

The fift Persecution.

AND after a long peace of above sixty yeares, began the fift Persecution. The Wolfe and Leopard &c. now was *Severus* the Emperour; [z] *an Emperour of his own name*, as they jested upon him, *Severe* was his name, and *severe* his nature. The Gentiles

[z] *Verè Imperator sui nominis.*

Gentiles now envying the long Summer of the Christians peace, began to accuse them as close enemies of the Empire, and secret beutefeaus of rebellion, that they refused to adorne, and add pompe to the Emperours Victories, with flowers, carpets, lawrels, Incense; that they refused to swear by the *fortune of Cæsar*; that they were still talking of a King and Kingdome to come: whereupon in the tenth yeare of his raigne, he sent forth a generall Edict that none should be Christians; and withall a speciall Edict was sent to Rome, to the Prefect of the City, to enquire

quire into the Colledges and assemblies for them. But nothing that can bee produced here, but is lesse then the testimony of the noble and learned *Tertullian*, who now wrote that famous Apologie of his to *Scapula*, in the behalfe of Christians. [a] *They esteeme us Christians*, saith he, *to be the cause of all publique misery, or epidemicall incommodity; if Tiber swell up unto the walls, if Nilus water not the Corne fields, if Heaven stand, or earth move, if there be famine, or pestilence, &c. presently they cry out, Throw the Christians to the Lions.*

[a] *Existimat omnis publica cladis, omnis popularis incõmodi, Christianos esse causam. Si Tiberis ascendit in mœnia, si Nilus non ascendit in arva, si Cœlum stetit, si terra movit, si fames, si lues, Christianos ad Leones, acclamatur.*

The

The ſixt Perſecution.

AND as if *Severus* had tranſpired his ſoule into *Maximinus*, the ſtirrer up of the ſixt Perſecution, he now became the Wolfe, and Leopard, &c. a man of both barbarous body, and mind: that is declared by thoſe titles, which even his own gave him, calling him *Cyclops*, *Buſyris*, *Phalaris*, *Sciro*, *Trypho*, *Gyges*; it was occaſioned from certaine grievous earth-quakes, which (according to the uſuall ſcandall) was aſcribed as a puniſhment to the Chriſtians, becauſe they would not doe worſhip

ſhip to the Heathen gods: and though it were limited both to a ſhort time, (for it was precinct with a trienniall girdle) and only to the Clergy, as the fomenters and nouriſhers of the Religion, yet did it ſo ſcorch within the Tropicks of the Church, that many thouſands ſuffered, and that by divers and ſundry kinds of death, in ſo much as now *Origen* wrote a notable booke *de Martyrio*, to comfort the afflicted ſtate of Chriſtians.

The ſeventh Perſecution.

AND now *Decius* took place upon the Stage to

to play the beaſt, in the ſeventh Perſecution, wch hitherto is judged to bee the moſt cruell of all by farre, inſomuch as many lapſed and apoſtatized from the faith, to the great both diſhonour and diſadvantage of the Religion: which occaſioned *Cyprians* notable Booke *de Lapſis*. Hee acted a double part, firſt uſing the *violence* and force of the Wolfe, Leopard, Lion, and Beare; for when hee ſaw Chriſt ſerved in every place, and the fanes of the Heathen Gods to lye forlorne and neglected, hee threatned and menaced bitterly his Prefects, and Preſidents, with all

all kindes of ignominies and tortures, if they did not forthwith compell the Christians to worship the Gods, whereupon they vyed cruelties, and strove who should overcome each other therein: So did hee vexe the Church [b] with various & interchangeable pomp of sufferances as *Gregorie Nyssen* speakes. Secondly, hee made use also of the Serpentine *craft* of the Aspe and Cockatrice. For his torments were so lengthened, and wiredrawne, to the end Christians might feele themselves dye, and tast of the sorrowes of the grave to the utmost; that S. *Cyprian* called

[b] *Varius apparatus supplicior.* Gr. Nyss. in vita S. Greg. thaumat.

called them, [c] *torments without the hope or comfort of death*; and S. *Hierome* complaines, that hee was *the Christians* [d] *crafty and subtile enemie, so wearying out their patience by tedious sufferances, that hee sought rather to kill their soules, then their bodies.*

[c] *Tormenta sine solatio mortis.* Cypr. Ep. 8.

[d] *Hostis callidus, tarda ad mortē supplicia conquirēs, animas cupiebat Christianorū jugulare, non corpora.*

The eighth Persecution.

THe eighth Persecution lies more blinde in Church-story then the other, and the lines of it are drawne more darke and uncertaine; who was the chiefe Wolfe, *Valerian*, or *Aurelian*, or *Gallus* and *Volusianus*, remaines in some difference: some of the

the chiefe Lambes and Kids that were devoured, were *Cornelius* Biſhop of Rome, and *Cyprian* Biſhop of Carthage, &c. in it many were flead alive, and many for feare fled into deſarts and caves, witneſſeth S. *Ieromc* in the life of *Paul* the Eremite.

The ninth Perſecution.

THen aroſe the ninth Perſecution, when *Diocleſian* was the Wolfe for ten whole yeares together, without any intermiſſion, when (ſaith the [e] Hiſtorian) *the people of God was depopulated, and almoſt the whole world beſmeared with the ſacred blood*

[e] *Plebs Dei depopulata eſt, et omnis ferè orbis ſacro cruore Martyrum infectus eſt.* Severus Sulpitius lib. 2. Sacr. hiſt.

blood of the Martyrs: it was occaſioned by a Prophecy or Oracle ſpread abroad, that if all the Chriſtians were but once ſlain, the Romane Empire ſhould notably flouriſh: whereupon the tyrant raged without all mercy, in ſo much as in one moneth above 17000. ſuffered. *Euſebius* was an eye-witneſſe of theſe things, who tels a moſt tragicall ſtory hereof, how ſome were ſhaven, ſome racked, ſome whiped, ſome burned, ſome drowned, ſome beheaded, ſome hanged, ſome crucified, ſome famiſhed, ſome pulled in pieces, without all reſpect of modeſty

desty, women were exposed naked to torture : it was free for every one to bastinado a Christian where he met him, with staves, stickes, clubs, bridles, rods, whips, ropes. Many had their thighs broken, others inverted with feet upward, and head downward, and a fire being underneath, were so smoaked and suffocated to death ; others anointed with scalding lead, others with hot water, others given for meat to the beasts of the field, others to fish of the Sea, others had sharp needles thrust under their nailes, others tyed to stakes and trees, and famished, till they

they did gnaw the fleſh off their owne armes and feete. In a word, this Beaſt did boaſt of two things, *of the* [f] *increaſe of the Empire, and of the blotting out of the very name of a Chriſtian.*

[f] *De auctio imperio, & deleto nomine Chriſtiano.*

The tenth Perſecution.

LAſtly, *Iulian* that Apoſtate and Renegado from the Chriſtian faith, played both the *ſtrong* and *ſubtle* Beaſt, whilſt he ſhut up the ſchooles of the Chriſtians, that ſo he might introduce ignorance and barbariſme, whilſt he prohibited them of bearing any publique office, inflicted both corporall

porall ſmart and pecuniary mulcts upon them, called them himſelfe, and commanded others to nick-name them *Galileans*, reſtored the Temple to the Jewes to deſpight the Chriſtians, appointed ſome to be torne in pieces with horſes, cauſed the bellies of Women and Virgins to bee ript up, filled with oates and barly, and ſet as troughs to the ſwine, &c.

I have, mee thinkes, beene telling a long and a ſad ſtory, and *Lupus in fabula*, ſtill a Wolfe, and a Leopard, and a Lion, and a Beare, and an Adder is in one end of it. And, if enquiry were made lower,

er, have there not beene, are there not now, as very Wolves and Leopards as theſe? what was *Bonner* and *Gardiner* in Queene *Maries* dayes? what was *H.* 8. of whom a Cabala or tradition goes, that on his death-bed, he confeſſed, hee had never *ſpared man in his wrath, nor woman in his luſt?* what was *Charles* the fift, [g] who was guilty of the blood of 50000. Proteſtants whilſt he was in the low Countries? what was the Duke of [h] Alva, who deſtroyed 18000. Proteſtants in Belgia, in ſixe yeares time only? what was the incendiary of the Maſſacre in Fráce, Auguſt

[g] Immanuel Meteranus lib. 2. deſcriptione bel. Belgici.

[h] Meteran. lib. 4.

guſt the ſixt, Anno 1572. when in one night there were ten thouſand Proteſtants butchered with wicked and cruell hands: what a kennell of theſe Wolves, Leopards, &c. was there in France, where one hundred and forty thouſand were thus ſerved, in the ſpace of two and twenty yeares [i], beginning the accompt at the yeare of the laſt patience of the Saints, 1564? And laſtly, that it may appeare indeed, what bloud-hounds the Papiſts are, what a Shambles their Church is, conſult a grand Witneſſe of their own, greater then exception, *Antonius Ciccarella*, who

[i] Dieterius poſt. in feſtum S. Steph.

who continueth on the hiſtory of *Platina*; he in the life of Pope *Gregory* the thirteenth of that name, relateth that the Embaſſador of the King of France, in an Embaſſy to the ſaid Pope, the better to ingratiate his Maſter with his holineſſe, told him, that from the death of the Admirall, in fourteen yeares, there had been put to death in France, for the Religion, ſeventy thouſand Hereticks, as he called them. So true is that of [k] Saint *Auguſtine*, *The whole earth is almoſt a purple Iſland, ſcarleted and redded with the bloud of Martyrs.* And, all doubt removed,

[k] In Pſal. 118. *Tota terra purpurata eſt ſanguine Martyrum.*

moved, if we had but *Stephens* eyes to see heaven open, and behold first all the Martyrs of the old Testament, from the blood of *Abel*, to the blood of *Zacharias*; and then all the Martyrs of the new Testament, from the blood of the Proto-Martyr *Stephen*, to the blood of him or her, who lastly suffered, it may be yesterday, or to day, under the Popish Inquisition, or Turkish slavery, or elsewhere: And lastly, if we withall take the word Martyr in the fullest importance, and significancy of the word, for those who have suffered for a good cause, in their good names,

names, in their eſtates, in impriſonment and reſtraint, as well as in life or limme, (for it is a ruled caſe, [1] that a man may be a Martyr without ſword or fire) then, I ſay, what a goodly troop of red-coated Souldiers would they be? how infinitely beyond the ſtupendious Armies of *Xerxes* or *Semiramis*? Who would not ask after them, Who are theſe that come out of *Edom* with their garments red? But it may be thought, I follow the chaſe after theſe beaſts too hot, and too farre; but I wiſh both Magiſtrates and Miniſters would joyne together to hunt theſe Wolves, &c. to

[1] *Poſſumus, & nos ſine ferro, & flamma eſſe Martyres.*

their holes, and to their dennes, and there keep them from ranging abroad, to prejudice the flock of Christ. It is now high time to fall upon Application.

The Application.

THe clew or thred to guide the Application of this point, must be that Text of S. *Paul* to *Timothy*, 2 *Ep. Chap.* 3. *ver.* 16. All Scripture is profitable for [1] Doctrine, for [2] Reproof, for [3] Correction, for [4] Instruction, &c; together with that other, *Rom.* 15. 4. *Whatsoever is written, is written for our learning, that we through patience.*

patience, and comfort of the Scriptures might have hope. So as right Application of Scripture is the bending of it to a fivefold Uſe; Firſt, *Doctrinall* againſt ignorance; Secondly, *Elenchicall*, or Confutative againſt error; Thirdly, *Corrective*, againſt vice; Fourthly, *Inſtructive*, or Directory, how to walk exactly, and circumſpectly, in reference to that particular truth: And laſtly, *Conſolatory*, againſt feare or deſpaire. A method (certainly) very Scripturall, and Authentick, but of more frequent uſe with the Divines of other Countries, then with our

Engliſh Divines. They may be reſembled unto the five ſtones that *David* gathered up, when he went with his ſling againſt *Goliah*. And if a Preacher could but ſling them with that vigour and ſtrength that he did, (for it was not *Davids* ſling, but his arme, nor *Scanderbegs* ſword, but his force, which were ſo conſiderable) and then with the dexterity of the men of *Gibeah*, who threw ſtones at an haires-breadth, *Iudges* 20.16. ſurely he would make the greateſt oppoſite either to the Theory, or Practick of Divinity, to ſtagger and fall down; onely here is the

the diſcrepance, thoſe five ſtones were all ſmooth ones, but theſe three of them onely, that is, Doctrine, Inſtruction, and Conſolation, are ſmooth, two of them, that is, Reproofe, and Correction, are ſharp and rugged, as that wherewith *Zippora* cut off her ſonnes foreskin. l *Men love truth when it ſhines, but not when it redargues.*

l *Amant homines veritatem lucentem, non redarguentem.*

1 m *The Doctrinall uſe.*

m τῆς διδασκαλίας.

THe *Doctrine* whereunto this point is profitable, is this; to juſtifie, and propugne Gods manner of dealing with his Church; that he ſhould

allow ſuch Nimrods, mighty hunters in the Forreſt of his Carmel, ſuch Boares in his Vineyard, ſuch Wolves, Beares, Leopards, and Lyons, in his holy Mountain, as the Church is here ſtyled *verſe* 9. ſuch Adders, and Snakes in his buſh; that mans malice ſhould execute, what Gods grace decrees; that the blood of Martyrs ſhould be the ſeed of the Church; that Religion ſhould batten with blood; that God ſhould tye the childe to both breaſts, of milke and blood; that the buſh ſhould burne and not conſume; that while wicked men

men goe about to crosse Gods decree, they bring it on, and while they rush against his will they fulfill it; that Christ should both be as loving an husband to his Spouse, as *Elkanah* was to *Hanna*, and yet *Vir sanguinum*, a bloody husband too, as *Zippora* called *Moses*; that it should be asked of Gods deerest servants, *Who are these who come out of Edom with their garments red?* Lastly, that he whose wayes are alwaies equall, whose actions are exactly commensurate with equity and justice, who laies judgmēt to the line, and righteousnesse to the plumb-line, should

thus let loose the chaine, and turne such Wolves upon his Lambes, such Leopards upon his Kids, &c. as if his Church were rather a kennell, then a fold.

Which because it is one of the grand tentations, therefore both to cleere Gods justice, and to prepare our soules against whatsoever the day may bring forth, I will make the more exact disquisition and inquiry into the reasons and grounds hereof.

And first, let it be considered, that it is none other thing then Christ hath foretold and forewarned his Church of, that

that they must be as sheep among wolves, that they must bee as sheepe to the slaughter, that they must bee hated of all men for his names sake, that in the world they should have tribulation, that the time should come, that in killing them men should thinke they did God good service, and the like: So as no man can say, there is any breach of Covenant, or non-performance on Gods part, or that, as it is in the Proverbe, he holdeth in the one hand a piece of bread, and in the other a stone.

Secondly, no tentation tooke hold of them in this kind, but what very many of

of them desired, and longed for more then for their appointed food. Many of the militant Saints have longed for the death of martyrdome, and digged for it more then for hid treasures, and rejoyced exceedingly to finde the grave, *Iob* 3. 21,22. [n] *Luther* desired it, and prayed all his life, that by this death he might glorifie God. In the third Persecution, under *Trajane*, the Christians, *quasi manu facta*, gathered together like a band of Souldiers, and appeared in whole troupes in Asia, and Bythinia, offering themselves to martyrdome, so that the Proconsull cryed out

n Melchior Adamus in vita Lutheri.

out, o Oh miſerable wretches, if you deſire to dye, are there not precipices and halters enow? p all did take wings and flye to martyrdome, as Bees to the hive. In Edeſſa, women ran with their children in their armes, ready with haſte, to let them fall forth, as *Mephiboſheths* Nurſe did him, ſtriving which ſhould firſt lay downe their lives for Chriſts ſake. In the ninth Perſecution under *Dioclesian*, they ſought it as eagerly as ambitious Prelates did Biſhopricks.

o *O miſeri, ſi cupitis mori, non habetis præcipitia & reſtes?* Tertul. ad Scapul. cap. ult.

p *Omnes ad martyrium quaſi aves ad alvearia cõvolantes.* Baron. ex D. Chryſ.

Thirdly, hereby they loſe nothing: nay were they not infinite gainers? the Martyrs themſelves, who

who went the fartheſt in ſuffering, and were not rent and torne only, but devoured of theſe Wolves and Lions, would not (ſome of them, not then; not one of them now) have ſaved one drop of that blood, which they ſold at ſo brave a rate: have they not now for a ſhort paine, got a durable pleaſure; for a ſinfull miſerable and tranſitory life, acquired to themſelves an holy and happy eternity?

Objection. And ſo might they have done too, if their candle had burned to within the Socket, and they gone to their graves like a rick of Corne, which

which is white unto the harveſt?

Anſw. Perhaps ſo indeed, and perhaps otherwiſe, but by that path, their Crowne of glory had neither beene ſo [1] certaine, nor ſo [2] ſoone, nor ſo [3] waighty; not ſo *certaine*; for (alas!) how many are ſo far from ſuffering any thing for Chriſt, by way of paſſive obedience, as they will do nothing, by way of active? how many have out-lived their piety, forſaken their righteouſneſs, and in the hot ſun-ſhine of proſperity have ungirt and caſt off that cloake which the winde of adverſity would have cauſed

sed them gather close unto their breast? Not so *soone* neither; and that is to be accompted for some losse, when as one day in Gods Courts, is better then a thousand elsewhere; Not so massy; for if any shall sit on Christs right hand and on his left; if any shall shine as the Sun in the kingdome of the Father; if any shall sit upon twelve thrones, and judge the twelve tribes of Israel; if any shall have palmes in their hands and crownes on their heads, it shall be the slaine witnesses: and therefore [q] to be *crowned with Martyrdome*, is the ecclesiasticall forme of speaking, and

[q] *Martyrio coronari.*

S. *Steven*

S. *Steven* the Protomartyre of the New Teſtament had to his name, as by divine diſpenſation, a *Crowne*, and hence bleſſed [r] *Ignatius*, in his Epiſtle to the Romans, profeſſeth *He had rather dye for Chriſt, then raigne over all the ends of the earth.*

[r] κρεῖττόν ἐστί μοι ἀποθανεῖν διὰ Ἰησοῦν Χριστὸν, ἢ βασιλεύειν τῶν περάτων τῆς γῆς. Ign. Ep. 11 ad Rom.

Fourthly, Is there any way ſo much to glorifie God and Chriſt? can the members doe more honour to the head then in ſuffering for it, or with it? hath any man greater love then this, to deny himſelfe, and lay downe his fame, his riches, his life for his friend? Oh how doth it cry up Chriſt, in the world, that he hath ſuch

ſuch ſervants, as can drink of the cup that he dranke of; ſuch followers, as can dye for the faith of him, who dyed for the love of them.

Fiftly and laſtly, there is no way, or meanes, whereby to make the condemnation of theſe ravenous Wolves, and Lion rampants, more juſt, nor their doome more heavy, then by ſuffering them to bring on their owne heads, the blood of Martyrs; Right precious in the ſight of the Lord is the death of his Saints, and eſpecially ſuch a death, and of ſuch Saints. How bitter a curſe that was, when the Jewes imprecated

precated themſelves with *His blood bee on us, and on our children*; the event hath declared, when full 1600. yeares fluxe of time now already paſt, hath obtained no relaxation thereof, and his blood is upon thoſe, upon whom his ſervants blood is upon. *Saul, Saul, why perſecuteſt thou me?* When *Zacharias*, the laſt Martyr of the Old Teſtament, was ſlaine betweene the Temple and the Altar, he dying ſaid, *The Lord ſhall looke upon it, and require it*, 2 Chron. 24. 22.

περὶ ἐλέγχου.

2 The elench or use of redargution.

Contra Iudæos.

THe *error* which this point is profitable to *confute* and *redargue*, is twofold; First of the Jews, and secondly of certaine Christians Judaizing. The error of the *Iews* is, that they stick in the barke, and expound the text to be fulfilled to the very letter of it, that the Wolfe, and the Lamb shall (indeed) without any trope, or metaphor at all, dwell together, and the Leopard and Kid lye downe together, &c. Whence they then infer that fundamentall, and soule-

soule-splitting venome of doctrine, which is directly antipodes to Christian Religion, That the Messias is not yet come, because these antipathies, and jarres do still remaine amongst the creatures as fresh, as if *Adam* had but falne yesterday or to day.

The erring and Judaizing Christians here are the Millenaries, a sect of learned, and criticall Christians, who expect in the last thousand yeares of the Church, the cream of all militant perfection, and excellency of manners; and that all sowernesse amongst Christians shall be absorpt of Charity,

2 Iudaizantes.

rity, and the diſcords of their diſpoſitions ſhall be tuned up to ſo ſweet an uniſon, and harmony of love and ſympathy, as Wolves and Leopards ſhal cohabit with Lambs, and Kids; feroce and belluine men, with the meek and placable. *Lactantius* was ſlipt unawares into this opinion, and S. *Ierome* doth (not lightly) ſtigmatize, and animadvert him for it, and not *Lactantius* onely, but very many of good name, in divers ages of the Church, being taken (it ſeemes) partly with the probabilitie of the text, Apoc. 20.2. *Satan was to bee bound up a thouſand yeeres*, and partly with

with the authority and magiſtrality of the firſt aſſertor of it, [t] *Papias* Biſhop of *Hierapolis*, a man of that ſanctity, and eſteeme, that hee drew no meaner adherents to him, thē *Iuſtin Martyr*, *Irenæus*, &c. but it is ſufficient to note theſe things with an obeliske; They are dead tenets, and opinions, and we will not do with them, as *Saul*, and the Witch with *Samuel*, call them up from their dorters againe.

[t] Baron. ad an. 118.

3. [u] *The uſe of Correction.*

[u] πρὸς ἐπανόρθωσιν.

NOw the *vice* or *fault* which this point is profitable to *correct*, is that

that froward, moroſe, churliſh, rugged; nay far more, that cruell, fierce, inhumane, belluine diſpoſition, which is not onely in naturall and wicked men, but even in ſuch as are in part regenerate, and ſanctified. *Better be beaſts then like beaſts:* and yet ſuch are the blots and ſpots of our ſemi-converſions, ſo great is the imperfection of our regeneration, as after grace hath blunted the point, and rebated the edge of our corruption, yet is there ſtill too much of the jaw of the Lyon, and of the paw of the Beare in us, too little of the man, too much of the beaſt, ſo as

we may abhorre our ſelves in duſt and aſhes, and cry out with *Agur*, and *David*, (as before was mentioned) *Surely I am more brutiſh then any man, and have not the underſtanding of a man in me. So fooliſh was I, and ignorant, even as it were a beaſt before thee.* To give a touch upon each particular again: there is too much of the greedineſſe of the Wolfe ſtill remaining, as appeares by our rapacity, by our ſnatching, and catching, at far more then is our own, or can juſtly call us Maſter. Too much of the Leopard, both in our ſwiftneſſe to evill, and in our

ſpots, and ſtreaks, with ſinfull cuſtomes, and habits. Too much of the Lyons whelp, in hunting after an unlawfull prey. Too much of the Beare in cruelty, oppreſſion, and fierceneſſe. Too much of the Lyon too; we would roare, and have all the beaſts in the forreſt tremble: if we ſay the Aſſes eares are horns, we would have none dare gainſay it. He is militantly triumphant in theſe dayes, that would not be τὶς μέγας, *ſome great one.* Too much of the Aſpe in our venomous and ſcalding words, which burne like coals of Juniper. And laſtly, too much of the Cocka-

Cockatrice, or Basilisk in our envious and evill eyes. Alas, that we should thus defile that humane nature of ours, which God vouchsafed to take into union with his Godhead. That Primitive love and gentlenesse, which did so much of old adorn the manners of Christians, is now onely not utterly lost; we goe not only to law one with another, (which S. *Paul* so decryed) but to revilings, contestations, fightings, combats. Raca and Foole are now tempers and modifications of speech. Where is there a a *Bonaventure* that I may worship *, in whom *Adams*

* *In fratre Bonaventura Adam peccasse non videtur.*

dams fall could ſcarce be ſeene. Well, it becomes us to be humbled under the apprehenſions hereof, and to bewail and lament this taint and irregeneracy of our natures, and to fall upon the practiſe of thorough-mortification, not giving over till we be gentle, and innocent as Lambes, Kiddes, Children,&c.

4. × *The uſe of Inſtruction.*

× πρὸς παίδευσιν.

AND the practiſe, or piety that this point puts us upon, is a fourfold *Inſtruction.*

Firſt, we muſt not vexe our ſelves, or take ſcandall at Gods providence, and

and diſpenſation towards his Church, nor diſtreſſe our ſelves with bootleſſe problemes, Why God ſhould let looſe Wolves, and Lyons, and Beares into the very fold of his Church, among his Lambs and Kids; That we ſhall tread upon the Adder and Baſilisk, *Pſal.* 91.13. That he will make a covenant betwixt us and the beaſts of the field, *Iob* 5.23. That we ſhall ſtop the mouthes of Lyons, *Heb.* 11.33. Theſe and the like are temporall promiſes; and the grand rule, or Canon of them is, That they muſt be underſtood, *Cum exceptione crucis, & caſtigationis.* Theſe

Nimrodians are but what they are, and what they will be unleſſe God change them, that is, Wolves and Beares, &c. and for the Church it is profitable to melt away her droſſe, and purge away her tin; and therefore *Cyprian* in his Book *De lapſis*, obſerves that the ſeventh Perſecution, under *Decius*, was juſtly inflicted by God, to reforme the depraved manners of the Chriſtians.

Secondly, we muſt carefully ſhun ſuch beaſts, as we would not ſtand too neare the grate at the Tower: it is not alwayes the voyce of the ſluggard to ſay, *There is a Lyon in the*

the way. It is folly, without a warrant in our hand to take the Beare by the tooth, or the Lyon by the paw: just the ſpirit of the ſprighty *Aſcanius* in *Virgil*, to wiſh a Lyon to come out of the forreſt and meet him. Such uſually trace their owne ruine, whileſt they turning againe, all to rent them.

y Optat aprum, aut fulvum deſcendere monte Leonem.

Thirdly, if Gods providence have caſt thee with *Daniel* into a denne of Lyons, ſo as thou maieſt take into thy mouth *Davids* complaint, *My ſoule is among Lyons*; then doe as men in woods and forreſts, when they ſpie the wild beaſt comming,

climbe a tree? what tree? even the tree whereon our Lord hung. Climb it, how? By faith, & meditation, & prayer, ſtretch thy ſelfe upon his Croſſe, Tell him, if thou periſh, thou doſt periſh, but it ſhall be at the foot of him that was crucified. Cry, *O Ieſu, Ieſu, Ieſu, be thou my Ieſus. The name of the Lord is a ſtrong tower, the righteous ſhall run unto it and be ſafe, Prov.* 18.10.

z Diogenes in vit.

z A Sparrow purſued by an Hawk, fled into the boſome of *Xenocrates*, which he refuſed to put out againe, ſaying, It was a diſhoneſt thing to betray a gueſt. The morall, or rather the theo-

logy

logy of it, is easie.

Fourthly, suppose the worst; that it be the will of God, thou suffer from these beasts, be lacerated and torn with these Bears and Wolves, devoured by these Lyons, poysoned by these Aspes, stung by these Cockatrices; Lay thine hand upon thy mouth, possesse thy soule in patience; the Lord will look upon it, and require it; it will, assuredly, make for thine advantage, and their smart. When the Tyrant *Phocas* had betrayed *Maurice* the Emperour, his Master, had slaine his wife and children, and was ready to bereave himself at once,

both of life and diademe, yet did he not blaſpheme through griefe of heart, but put to ſilence the voyce of murmuring, with that verſicle of *Pſal.* 119. *Righteous art thou, O Lord, and right are thy judgements.* But that which falls moſt fit and oppoſite here, is the laſt words of *Ignatius*, who when he was throwne to the wilde beaſts to be devoured, (for that was his kind of Martyrdome) meekly concluded thus: [a] *I am Gods grain, or corne, and muſt be grinded betweene the teeth of theſe beaſts, that I may ſo make pure bread to my God.*

a *Frumentum Dei ſum, & molor dentibus feratum, ut purus Dei panis ſim.* Surius in vita B. Ign.

5. *The*

5. [b] *The vſe of Conſolation.*

b πρὸς παράκλησιν.

LAſtly, even out of this ſtrong, comes ſweet; out of this Lyon, and Wolf, &c. comes an hony-comb of *comfort*; better be the Martyr, then the Tyrant, better be the Lamb then the Wolf, the Kid then the Leopard. If we ſuffer with him, we ſhall raigne with him. A venerable old man, walking the ſtreets of Alexandria, in time of Perſecution, upon notice given that he was a Chriſtian, is ſuddenly encloſed by an unruly company of Idolaters, who after all manner of deſpightfull uſage, both

both in words and deeds, began joyntly with much ſcorn, to demand of him, what great miracles hath this Chriſt of thine done, whom thou makeſt to be God? To whom the bleſſed Saint made ready and chearfull anſwer; I can quietly and patiently endure all theſe wrongs which you doe me, and more & greater, if need be, without diſquiet to my ſelf, or trouble to you. But yet, more fit & concenter, is that aculeate ſpeech of *Chryſ.* when *Eudoxia* the Empreſſe raged againſt him, like a Lyoneſſe, c I paſſe not for all the threatnings of the Empreſſe. If ſhe will baniſh

c Εἰ μὴ βυλέται ἡ βασιλίσσα, &c. Chryſ. Epiſt. ad Cyriacum.

niſh me, The earth is the Lords, and the fulneſſe thereof: If ſhe will ſaw me aſunder, let her, I have *Eſay* for an enſample: If ſhe will throw me into the Sea, I remember *Ionas*: If ſhe will caſt me into the fornace, I remember the three Children: If ſhe will ſtone me, I remember *Stephen*: If ſhe will take mine head, I remember *Iohn Baptiſt*: If ſhe will throw me to the Lyons, I remember *Daniel*: If ſhe will take my goods, let her take them; Naked came I out of my Mothers wombe. Thus the horſe in *Iob* neighs at the trumpet, the Leviathan laughes

laughes at the Speare. Faith ſucks comfort even out of the moſt adverſe eſtate that can befall a Chriſtian.

The end of the firſt Sermon.

THE TRUE EUANGELICAL *TEMPER.*

The ſecond Sermon.

ESAY 11. 6,7,8.

The Wolfe ſhall dwell with the Lambe, and the Leopard ſhall lye downe with the Kid, &c.

IN the former Sermon, was onely proſecuted the firſt of thoſe three parts, into which the Text was divided,

ded, which was the purſuit and hunting of the ſeven nocent, and harmefull creatures; wherein (in ſome ſenſe) wee may be termed with *Nimrod*, *mighty hunters before the Lord*, ſo to dare to hold a Wolfe by the eares, to waſh a Leopards ſpots, to take a Lions whelp by the beard, a Beare by the tooth, a Lion by the paw, an Adder by the ſting, and to cruſh the eggs of a Cockatrice.

The ſecond part of the Text, now to be handled, are the parties innocent, and injuried, which are enumerated to be ſeven alſo, that ſo the one might hold proportion in number,

number, with the other; and of theſe ſeven creatures, ſixe of them are beaſts, as well as the former; but then they are not *Evill beaſts*, as before was quoted out of *Tit.* 1. 12. they are ſuch beaſts as are in league with man, *Iob* 5. 23. they are ſuch beaſts as while the Law was up, (*illius aram, &c.*) furniſhed Gods Altar with Sacrifices, and now under the Goſpell, our tables with meate. Laſtly, they are ſuch beaſts, as are emblemes and hieroglyphicks of Chriſtian vertues, and graces, and whereunto man may bee ſet to ſchoole, to learne charity and civility, and meeke-

meekeneſſe, and patience, and innocency, and obedience, and peace, and the like.

I will doe, as God did unto *Adam*, *Gen.* 2.19. bring them unto you: not (as he there) to conſider their names, but their natures.

The firſt is the *Lambe*, a moſt meeke, and harmleſſe creature; therefore the phraſe of the Old Teſtament is, *a Lambe without blemiſh*, *Exod.* 12.5. and of the New Teſtamēt, *an immaculate Lamb*, 1 *Pet.* 1.19. A Lambe was the *type* of Chriſt, under the Law: So was the Paſchall Lambe, and the other offertory Lambes too;

too; but *Chriſt himſelfe* under the Goſpell; *Behold the Lamb of God*, was ſaid of him, *Iohn* 1.29. So were all the *Apoſtles* of Chriſt, Lambes too, *Behold I ſend you forth, as Lambes among Wolves*, *Luke* 10. 3. and not they onely, but all the *ſervants* of Chriſt, unto the end of the end of the world, are Lambs; *feed my Sheep, feed my Lambs*, *Ioh.*21.15.

The ſecond is the *Kid*, a moſt innocent creature alſo, ſecond to none but the Lambe, therefore was there a poſitive Law, with the Jewes, both given *Exod.*23. and 34. and repeated, *Deut.* 14. not to *ſeeth the Kid in the mothers*

thers milke. Not that there was any direct, or formall ſin, in that manner of Cookery, but that, and ſuch like injunctions are called a hedges of the Law, to traine up the mind of man from fierceneſſe, and cruelty, and to accuſtome it to meekneſs, and gentleneſſe. As alſo, becauſe it was a creature that did no cruelty, therefore it ſhould ſuffer none. A Kid is a creature, acceptable to God for Sacrifice; the Paſchall Kid was as allowable, as the Paſchall Lamb, *You ſhall take it either from the Sheep, or from the Goats, Exod.* 12.5. acceptable to Angels for a preſent, being both *Gi-*

a *Sepes Legis.*

deons

deons preſent, *Iudg.*6.19. and *Manoahs*, *Iudg.*13.19. acceptable to man for meate, which was the ground of the thrifty ſons complaint, *Thou never gaveſt me a Kid, to entertaine my friends*, *Luke* 15.28. Laſtly, ſo acceptable to *Tamar*, that for a Kid ſhe ſold her honor, and honeſty too, unto *Iudah* her Father in Law, *Gen.* 39. a Kid with *Tamar* went as far, as mandrakes with *Rachel.*

The third is the *Calfe*; a diſh for three Angels at once, *Gen.*18.7. *He ran to the herd, and fetched a Calfe tender and good.* Nay, even to entertaine God, in Sacrifices, *By the blood*

blood of Goates, and Calves, ſaith the Apoſtle, *Heb.* 9. 12. Yea in our ſpirituall ſacrifices, he requires *Vitulos labiorum*, The calves of the lips, *Hoſ.* 14. 3. to entertaine God? Yea ſufficient to be a God, ſome have thought. *Ieroboam* made two golden Calves, 1 *King.* 12. 28. Yea, *Aaron* the man of God did it, *Exod.* 32. 4. made a molten Calfe.

The fourth is the *Fatling*. S. *Hierome*, in tranſlating the [b] Hebrew word, renders it [c] *The Sheepe*; the Seventy Tranſlators of King *Ptolomy* render it [d] the Bull; the interlineary Bible of *Arias Montanus* [e] concurres with

[b] מריא

[c] *Ovis.*

[d] Ταῦρος.

[e] *Pecus pingue.*

with our beſt, and lateſt Engliſh Tranſlation of K. *Iames*; it followes well the *Calfe*, (the third of theſe) for they are put together, both [f] *Ier.46.* and *Luke* 15. thrice in that Chapter mention is made of the *fat* Calfe. Whereby, in a faire parabolicall interpretation, is meant no leſſe, no worſe a thing, then Chriſt himſelfe. The indulgent Father there repreſents God; the elder and thrifty brother, the Jew; the younger and prodigall, the Gentile; the Fatling killed to entertaine him, Chriſt ſlain, and crucified; the melody, the whole Chore of Heaven, and heavenly-minded

[f] *Vituli ſaginati.*

minded men, rejoycing at the converſion of a ſinner.

The fifth is the *Cow*, an *holy*, and *uſefull* creature too; *holy* to God, in Sacrifices; g The aſhes of a red Cow you have, *Num.* 19. of which the Apoſtle makes mention, *Heb.* 9. *Vſefull* alſo, and *profitable* unto man; it is part of the deſcription of a lucky, and proſperous man, that *his Cow calveth*, *Iob* 21.10. and, in that grand, and noone-day Prophecy of Chriſt, which is in the ſeventh of *Eſay*, it is ſaid, *A man ſhall nouriſh a young Cow, &c. and for the abundance of milke thereof ſhall eate butter.*

g *cineres ruſſæ vaccæ.*

Eſay 7.21.

The

The ſixt is the *Oxe*, ſo as now I have h an Oxe upon my tongue, as the Greeke proverb hath it, though in another ſenſe. And the Oxe is, as the former, another brave piece of the Creation. Indeed there is, in *Moſes* his Law, an Oxe to bee ſtoned to death, and his fleſh not to bee eaten, *Exod.* 21. but that was *Bos cornupeta*, a puſhing Oxe; and *Iob* 6. there is *Bos mugiens*, a lowing Oxe, but that is onely when hee wants fodder. Otherwiſe, the Oxe is firſt, a *wiſe* creature; hee knows his owner, *Eſay* 1.3. Secondly, a *profitable* creature; *hee treadeth out*

h Βοῦς ἐπὶ γλώσσης. *Bos in lingua.* vide Eraſ. Chil.

the Corne, 1 Cor. 9. 9. *Where no Oxen are, the crib is cleane, but much increaſe is by the ſtrength of the Oxe*, Prov. 14. 4. and this excellency is peculiar to the Oxe, that [i] the more wearyhe is, the more ſtrong doth he fixe his footings. Laſtly, he is an holy creature, being one of the beaſts for oblation, and ſacrifice, *he that ſacrificeth an Oxe, &c. Eſay 66. 3.*

[i] *Bos laſſus fortiùs figit pedem.*

The ſeventh and laſt of theſe innocent creatures, is an innocent indeed, *a Child*, the true, and moſt perfect embleme of innocency, and humility. And this laſt of the ſeven, is moſt elegantly ſet forth in a gradation of three ſteps.

ſteps. Firſt *a Child*, in indefinite termes, but implyed to be more then an Infant; for it can goe, yea it can leade, *a little Child*, ſaith the text, *ſhall lead them*; and if it were no more then ſo, even that were a faire copy of meekeneſſe and innocency. Our Saviour elſe wrote worſe Hieroglyphicks then *Pierius*, who both *Matth.cap.*18.& 19. ſets up little children as looking-glaſſes of grace to dreſſe our ſelves in: and S. *Paul* elſe miſſed the rule as farre as our Saviour the example, when 1 *Cor.*14.20. he bids us in malice to bee children. Secondly, [k] *A weaned*

k *Ablactatus.*

Child, and that is a more perfect copy then the other. Therefore *David* expressing his lowlinesse, *Psal.*131. saith, *My soule is even as a weaned Child.* Thirdly, [i] *a sucking Child*, the most perfect, and absolute copy of all, nothing in the world being so innocent, and meeke, as the Child, *which hangeth yet upon the Mothers brest*, *Psal.*22.9.

[i] *Lactens.*

I have gone through all these seven severall Prototypes, and copies of goodnesse, meekenesse, gentlenesse, patience, innocency, and the rest of graces which are of the same lineage and affinity. Enumerate them now only

ly by their bare names, and no more: the Lamb, the Kid, the Calfe, the Fatling, the Cow, the Oxe, the Child. And now this ſecond part of the text is alſo ripe, to gather that obſervation, or concluſion, which moſt naturally buddeth out of it. It is white unto the harveſt. The Mower (that is, the Preacher) may fill his hand, and he that bindeth up the ſheafes (that is, the Auditor) his boſome. And it is this:

Religion characterizeth it ſelfe upon the regenerate ſoule in innocency, and patience, &c. Concluſion.

Orthus:

The doctrine of the Gospell, sincerely obeyed, first Christianizeth men, and then civilizeth them.

Orthus:

Grace of Regeneration, as it gets ground, and wins upon the soule, doth expell and thrust out, fierce and brutall passions, and introduceth gracious habits of sweetnesse, peace and love.

Orthus:

Sanctification trulie wrought in the heart layeth aside the rapacity of the Wolfe, the spots of the Leopard, the lurking of the Lions whelp, the cruelty of the Beare, the roaring of the Lion, the poyson and calumny of the Aspe, the sting of

of the Cockatrice; and on the contrary, it degrees into the ſoule the immaculateneſſe of the Lambe, the innocency of the Kid, the humility of the Calfe, the nutriment and ſuſtentation of the fatling, the milkie fruitfulneſſe of the Cow, the labour, and profitableneſſe of the Oxe, the lowlineſſe of the Child.

I will make choyce to enlarge, and ſpread forth this point, by way of fact, chooſing the faireſt examples out of divine, and eccleſiaſticall ſtory, that ſo it may hold better meaſure with the method of the former.

And out of the Old Testament, I will take onely two instances, of *Abel*, and *Zacharias*, the first, and last of its Martyrs. How innocent a Lambe *Abel* was, and how cruell a Wolfe his brother *Caine* was, heare Saint *Iohn* speake, 1 *Epist. 3. chap. 12. verse. Caine was of that wicked one, and slew his brother: and wherefore slew he him? because his owne works were evill, and his brothers righteous.* And for the other, *Zacharias*, how meeke a Lambe was hee, who when hee was stoned to death, said no more but this, *The Lord will looke upon it, and require it.*

2 Chron. 24.22.

But

But the new Teſtament is our proper ſcene; where begin with the Ramme, & hee-Goat of the flock, the high-Prieſt of our profeſſion, Chriſt Jeſus, who was the true ſpotleſſe Lambe indeed. He may alſo be reſembled to each one of the ſeven inimicitious beaſts, but in another ſenſe: As firſt he was a *Wolf*, for he was his Fathers *Benjamin*, being his naturall and begotten ſon, worth ten thouſand of us, who are onely his adopted ſons; and *Benjamin* is a Wolfe, *Gen.* 49.

Secondly, he was a ſpotted *Leopard*, but it was with our ſins, when

he bore the iniquity of us all.

Thirdly, hee was rightly a *Lyons whelp. Iudah*, our Lords own tribe, is ſo termed in his Fathers legacy, *Gen.49.9.*

Fourthly, hee was a *Beare* too, but it was when he *roared like a Beare*, *Eſay 59.11.* that is, *Cryed out with ſtrong cries and tears*, ſaith the Apoſtle to the *Hebrews.*

Fiftly, he was a *Lyon*, but it was to victorize for us, not to prey upon us: ſo he was the Lyon of the tribe of *Iudah.*

Laſtly, he was an *Adder*, or Serpent, but it was the Serpent lift up upon the Croſſe.

But

But now he is all theſe innocuous and harmleſſe creatures, *Senſu currenti*, even in the purport and acception that they ſtand here. As,

Firſt a *Lamb*; not ſtreaked, like *Iacobs* Lambs, but an *immaculate Lambe*, ſaith S. *Peter*.

Secondly, a *Kid*, broyled on the coales of his Fathers wrath, boyled in his Mothers milk, [*Bleſſed are the paps, &c.*] A Goat; the ſcape Goat that carried our ſins into the Wilderneſſe, out of his Fathers ſight.

Thirdly, a *Calfe*, ſlain to entertain the prodigall Gentile, home to his Faher, houſe, *Luke* 15.

Fourthly,

Fourthly, a *Fatling*, or a *Sheep*; ſo [m] S. *Hierome* tranſlates the word, and then Chriſt is rightly ſo termed, *As the ſheep dumb before the Shearer*: the Text the Eunuch light on out of *Eſay*, *Acts* 8. 32. and the very word and name JESUS anagrammatizeth into [n] *Thou art a Sheep.*

Fiftly, a *Cow*, the red Cow under the law; not the type, but the antitype, *Heb.* 9. 13.

Sixtly, an *Oxe*, but according to *Solomons* phraſe, *Prov.* 7. 22. *An Oxe to the ſlaughter.*

Laſtly, a *Child*, under that terme the prophecy preſents us to him, *Eſay* 7.

[m] מְרִיא Ovis. S. Hieron.

[n] Ἰησοῦς σὺ ἦ. οἶς.

7. 16. and in the *Acts*, *Chap.* 4. 27. he is called *The holy child Ieſus*; Yea even the Devils and Oracles knew him by this title; for when *Auguſtus Cæſar* was at the coſt of an Hecatomb at *Delphos*, to know who ſhould ſucceed him in the Empire, the Oracle at laſt anſwered, *An Hebrew boy, &c.* whereupon preſently he returned to Rome, and built an Altar in the Capitol, which he called ° The Altar of Gods firſt born ſon.

Next after our guide-ſtarre, let us bring on the ſtage the foure Euangeliſts, the ᵖ foure trumpets of God, to blow abroad the

° *Ara primogeniti Dei.* Suidas in vita Auguſti. Niceph. l. 1. c. 17.

ᵖ *Quatuor tubæ.* Aug.

the gratefull fame of a Saviour, the q foure Steeds or Palfries to carry the Son of righteouſneſſe about the world, and ſee if they alſo were not Lambs, &c.

S. *Matthew*, at firſt a greedy Wolfe, a tolling Publicane, but after his calling, *Sequela*, a following Calfe, in leaving all, and following Chriſt; a fruitfull Cow, in feeding the Church with the milk of his Goſpel, which he wrote in r Hebrew; A laborious Oxe, in his ſ Apoſtleſhip to the Ethiopians; And laſtly, a Lamb, a Sheep of the ſlaughter in his t Martyrdome.

S. *Mark*, the epitomizer

q *Quatuor quadrigæ.* Calvin.

r Vide Baron. in Martyrol. Roman. ad Sept. 21. ſ Euſeb. Hiſt l 3. c. 1. Socrat. l. 3. c. 15.

t *In Æthiopia prædicans Martyrium paſſus eſt.* Matt. Rom.

zer of S. *Matthew*, after he had played the fat Calfe in feeding the Church, the Cow in nouriſhing it with the ſincere milk of the word, the Oxe in treading out the corne of the bread of life, firſt by writing his Goſpel at the requeſt of the brethren at Rome, and then by going into Egypt, and being the firſt that conſtituted a Church in Alexandria; he laſtly was a ſlaughter-Lamb alſo, for being bound with cords, hurryed through ſharp ſtones, and grievouſly afflicted, he in the end ſuffered Martyrdome [u], in the eight yeare of *Neroes* raigne.

S. *Luke*

[u] Vide Bedam. Euſeb. hiſt. l. 2. c. 14, 15. & lib. 3. c. ult. Hieron. de Scriptor. Eccl. Niceph. hiſt. l. 2. c. 43. Lippom. Tom. 7. & Sur. Tom. 2. &c.

S. *Luke* the beloved Phyſitian, an Oxe indeed, and ſo the Painters draw him with an Oxe by him, for he did write ſo[w] *in order of all both that Ieſus did or taught*; that he did [x]mow and low the Goſpel abroad over all the world, as *Albertus Magnus* ſpoke of *Aquinas*, who for his naturall ſilence and taciturnity was called *bos mutus*, a dumbe Oxe; and after with two hornes he had gored all unbeleevers, with his Goſpel, and with his Acts of the Apoſtles, the Annalls of the Primitive Church, and had alſo been a plain itinerant in Preaching the Goſpel [y] in France,

w κατ' ἐξῆς.

x *Mugire Euangelium per totum orbem.*

y Epiphan. hæreſ. 51.

France, Italy, Dalmatia, and Macedonia; he [z] ſuffered many things for the name of Chriſt, & [a] dyed a holy Martyr, although ſome doubt thereof [b].

S. *Iohn*, laſtly, having written his Eagle-ſighted Goſpel, and towred aloft into the higheſt myſteries of Divinity, ſeene and written his Divine Revelations, founded and governed all the Churches of Aſia, ſuffered caſting into a hot Caldron of oyle, baniſhment into Pathmos, and was a Martyr in will, though not in deed, being ſpent with old age, died in his ſecond childhood at Epheſus, preaching love and charity,

z *Multa paſſus pro Chriſti nomine.* Rom. Martyrol.

a Nazian. in Orat. 1. cont. Julian. Niceph. l. 2. c. 43. Paulinus Nolanus ad Severum, Epiſt. 12.

b Vid. Baron. in Rom. Mar. ad Octob. 18.

rity, threeſcore and eight yeares after the paſſion of his Lord, and Maſter c: And thus much of the foure Euangeliſts.

c Vide Hieron. in Scrip. Eccl. & Baron. ad Decem. 27. Rom. Martyr.

And next unto them, let us behold the Apoſtles of Chriſt, and ſee whether they alſo were not ſent forth *as ſheep among Wolves*; whether in their lives they were not innocent as ſucking children, and in their deaths, *As the ſheepe before the Shearer?* Before the Shearer? Nay that was not all, to be ſhorn onely, they were *oves occiſionis* withall, *ſheepe for the ſlaughter:* they light of ſuch Wolves as did not *tondere*, but *deglubere*, not fleece

fleece them onely, but devoure them alſo.

Begin with S. *Peter*, the great Apoſtle of the circumciſion, who after he had ſtreamed downe upon the Church ſuch abundance of ſincere milk, as himſelfe ſtyleth it, and that at two breaſts, his two moſt Catholike, moſt orthodoxe, moſt inſpired Epiſtles, and Euangelized abundantly with his tongue in preaching the Goſpel, as well as with his hand in writing; he laſtly was crucified under *Nero*, as his Maſter was, but after a diverſe forme, with his head downward, juſt like a Sheep upon the

the Cambrell [d].

S. *Andrew* the Apoſtle alſo, though he have added nothing to the Canon of Scripture, yet much increaſe came to the Church by the labour of this Oxe; for he preached the Goſpel in many Countries, in Thracia, Scythia, Achaia, went over Cappadocia, Galatia, and Bythinia, unto the Euxine Sea, &c. and having finiſhed his courſe, he was laſtly, apprehended by *Ægeas* the Proconſull, ſhut up in Priſon, grievouſly whipped and beaten, crucified upon an Olive tree, where he hung two dayes Euangelizing to the people [e].

S. *Phi-*

[d] Vid. Baron. Annal Rom. Mar. Hegeſip. juniorem de excidio Hieroſ. lib. 3. c. 2. *Acta paſſionis, quæ feruntur Lini nomine.*

[e] Vid. Notat. Baron. ad Nov. 30. Rom. Mart.

S. *Philip*, [f] after he had converted almoſt all Scythia to the faith of Chriſt, at Hierapolis, a City of Aſia, was faſtened to the Croſſe, and ſtoned to death, treading the ſteps both of his Maſter, and of *Stephen* the Protomartyr.

[f] Niceph. hiſt. l. 2. c. 39. Lipom. To. 6 Surius Tom. 3. Martyr. Roman. ad Maii 1.

S. *Iames* [g] called *Iames* the leſſe, and *Iames* the juſt, and *Iames* the brother of our Lord, and firſt Biſhop of Jeruſalem, was knockt in the head like an Oxe, or Calfe, after he had been thrown down from a Pinacle of the Temple, and his thigh broke.

[g] Euſeb. l. 2. c. 22. Joſephus Antiqu. l. 20. c. 8. Origen. lib. 1. contra Celſum. Martyr. Rom. ad Maii 1.

S. *Iames* [h] the brother of S. *Iohn* the Euangeliſt, was

[h] Martyrolog. Rom. ad 25. Julii.

was about the feaſt of *Eaſter* beheaded of *Herod Agrippa.*

i Martyrol. Rom. ad 25. Auguſt

S. *Bartholomew* [i], firſt as a good ſheep gave his fleece and milk, by diligent divulging the Doctrine of the Kingdome, and then his skin alſo, like another *Ziſca*, the Bohemian Captain, for he was excoriated, and flead, his skin pulled over his eares alive.

k Vid. eundem Authorem cum annot. Baronii ad Decemb. 21.

S. *Thomas*, [k] called the Apoſtle of India, having blown the trumpet of the Goſpel to the Parthians, Medes, Perſians, Hyrcans, and Brachmans, and laſtly comming into India, after he had there alſo thruſt in the tender plants

plants of Chriſtian Religion, was by the Kings command, thruſt through with darts.

Iudas Thaddeus, [l] after he had, like an Oxe ſtrong to labour, ploughed up the fallow grounds of Judea, Galile, Samaria, Idumea, Arabia, Syria, and Meſopotamia, and had thrown in the ſeed of the Goſpel, died one of the glorious witneſſes of Jeſus Chriſt; ſome ſay ſlaine by the Idolatrous Prieſts.

[l] Vid. eundem librum ad Obad. 28.

Simon the Canaanite [m] fellow-Martyr, as well as fellow-Apoſtle with *Thaddeus*, after he had brought the glad tidings of ſalvation into India, and

[m] Idem ibidem.

and entred Persia, together with *Thaddeus*, having by their joynt endeavours brought an innumerable company of soules, to subject their necks to the yoak of Christ, both together received the crowne of Martyrdome.

Matthias, [n] elected into the roome of *Iudas Iscariot*, having promulgated the Gospel in Judea, and Ethiopia, was served like the rest, Martyred by the Axe or Hatchet.

Lastly, S. *Paul* the Doctor of the Gentiles, [o] after manifold labours, in taking upon him the care of all Churches, and both

[n] Idem ad Feb. 24.

[o] Idem ad Junii 29.

both by preaching, and writing, giving ſo much milk, that he may be reſembled to the Cow, in the ſeventh of *Eſay*, which was ſo fruitfull at the Paile, that for the abundance of milk ſhe did give, the owner might eate butter. Hee, I ſay, though he ſcaped *Neroes* hands, the firſt time of appearance before him, yet the ſecond time, he was devoured of the Lyon.

Thus we have ſeene not one of the foure Euangeliſts, not one Apoſtle, (Saint *Iohns* miraculous deliverance onely excepted) went to their graves, *Sicca morte*, with

a dry winding-ſheet. All of them were Lambs, Kiddes, Calves, Fatlings, Cowes, Oxen, Babes, in their fruitfull, and innocent lives, in their patient and ſilent deaths.

But we muſt not here breake off; let us continue on the ſtory down lower ſtill, from the Apoſtles, and Euangeliſts, unto their Diſciples, and Scholars, and there we ſhall ſee the very ſame, that they were Lambs, both in their lives, and in their deaths.

1. *In their lives.*

Heare firſt the Apoſtles evidence, *Heb.* 11. which

wch though there ſpoken of the Fathers of the Old Teſtament; yet moſt applicable to the primitive Saints of the New: *Thorough faith they ſubdued kingdomes, wrought righteouſneſſe, obtained promiſes, ſtopped the mouths of Lions, quenched the violence of the fire, eſcaped the edge of the ſword, out of weakeneſſe were made ſtrong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead raiſed to life againe, others were tortured, not accepting deliverance, that they might obtaine a better reſurrection. And others had tryall of cruell mockings, and ſcourgings;*

gings ; yea moreover of bonds , aud impriſonment. They were ſtoned, they were ſawne aſunder , were tempted , were ſlaine with the ſword, they wandered about in ſheepe skins and goate skins, being deſtitute, afflicted, tormented ; of whom the world was not worthy, &c.

Next, let *Plinius Secundus*, Vice-roy to *Trajan*, under the third Perſecution, witneſſe : who in his Epiſtles yet extant certifies his Lord about the blameleſſe behaviour of Chriſtians , and how they did but ſing [k] Pſalms and Hymnes, before the dawnings of the day, &c.

[k] *Antelucanos Hymnis.*

And

And here againe takes place fitly the Certificate of *Graninianus*, the Emperour *Adrian* his Proconſull in Aſia, that the Chriſtians were perſecuted and killed, [1] without any fault at all, being guilty onely of a name, and ſect.

[1] *Sine ullo crimine, nominis tantùm, et ſectæ rei.*

Laſtly, Conſult *Baronius*, eſpecially in his ſecond Tome, touching the manners of the ancient Primitive Chriſtians, and there you ſhall find, *ex ſcriniis*, moſt honourable verdicts, & teſtimonies of their lamb-like, child-like integrity; not onely from their friends, as *Origen* againſt *Celſus*, *Tertullian* to *Scapula*, &c. but even

their enemies being Judges, ſuch as *Porphyrie*, *Iulian*, the *Sibylls*, the *Oracles*, &c. That they were temperate, chaſt, peaceable, farre more vertuous livers then the Philoſophers of the Gentiles; That they would not lye, that they abhorred Theaters, and publique ſpectacles, eſpecially of blood; that they were kind, liberall, mercifull, eſpecially to ſuch as were in bonds for Chriſt; that they were faithfull ſubjects, valiant Souldiers, profitable Cõmonwealths men, thankful in proſperity, cheerefull in adverſity. Theſe and ſuch like are by the moſt faithfull Writers of the

the ſtory of thoſe times, given in, to be the guiſe of thoſe worthy Saints. But I ſhall ſhame our ſelves in recounting their juſt praiſes. Their Panegyrick is our Libell, their Encomium our Invective, and Satyre. Our converſations compared to theirs, are but as foyles to ſet off the luſtre of thoſe militant glories.

2. *In and at their deaths.*

What meeke Lambs, and innocent Babes there too! wee cannot ſay of them as *Samuel* to *Saul*, [m] *What meaneth this bleating of Sheepe, and lowing of Oxen?* No; the Saints in their moſt unjuſt ſufferings, and undeſerved

[m] 1 Sam. 15.14.

deaths have not beene bleating ſheepe, but dumb Lambs, *Eſay* 53. 7. not lowing Oxen, but *mute Oxen*, as *Aquinas* before mentioned. When [n] Marſhall *Biron* will dye like a mad man, and *Parry* like a [o] braggard; then ſhall Gods ſheepe lye dumbe before the ſhearer; *They ſhall keepe ſilence in that day, becauſe it is an evill day.* Come then, let us draw neere them, and ſit downe on the ground beſide them, in the day of their ſorrow, as *Iobs* three friends, and we ſhall not heare them charge God fooliſhly, though their griefe be very great. Yea, goe neerer, and draw the Cur-

[n] French Hiſtory.

[o] Cambd. Elizab.

Curtaines of their death-beds, and heare them exspiring, and breathing out their last breath with a perfumed Comfite, or a Sugar-plumbe in their mouth, that is, [p] *with a word of piety*, (as *Nazianzene* testifieth S. *Basil* did) both to sweeten the sorrowes of death to themselves, and to minister grace unto the hearers.

And first I must needs begin with *Ignatius*, the most blessed Bishop of Antiochia, full sixteene hundred yeeres agoe, within five, and S. *Peters* [q] immediate Successor in that Chaire, when he was throwne to the Beasts, said no more then thus.

p μετ' ῥήμασι εὐσεβείας.

q Chrys. hom. de transl. S. *Ign.*

I am Gods graine and muſt be ground betweene the upper, and nether milſtone of theſe beaſts teeth, that I may make pure bread unto God. Loe, if his ſoule were not even as a weaned child; and indeed, [r] ſome ſay he was that very child that Jeſus tooke up in his armes, in the Goſpel. The example doth ſo ſuite the Text, that I could not pretermit it here, though it be mentioned [ſ] before: neither is it *coleworts twice ſod.*

[r] Niceph. Hiſt. l. 1. c. 3.

[ſ] See the firſt Sermon.

Next him, let us make mention of *Polycarpus*, Biſhop of Smirna, and ſome ſay that Individuall Angel of the Church of Smirna, whereunto the ſecond

ſecond of thoſe ſeven Aſiatique Epiſtles are written. Hee was diſciple to S. *Iohn*, and Maſter to *Ireneus*, and in a word, a man ſo venerable amongſt both the Chriſtians, and Heathen, that his ordinary ſtyle was, *The Doctor of whole Aſia*. He when the curſed Proconſull tempted him to deny Chriſt, and hee ſhould ſave his life, anſwered meekely as a Lamb, *I have ſerved Chriſt theſe foureſcore and ſix yeares, and hee never harmed me, and ſhall I now deny*, [t] *and blaſpheme my King, and Saviour?*

Cyprian Biſhop of Carthage may well bee remembred next, who was of

t ὀγδοήκοντα καὶ ἓξ ἔτη δουλεύω αὐτῷ, καὶ οὐδέν με ἠδίκησε, καὶ πῶς δύναμαι βλασφημῆσαι τὴν βασιλέα μοῦ τὴν σώσαντά με. Euſeb. Hiſt. l. 4. c. 14.

of noble deſcent, and both Oratour, and Senatour of Carthage, before he was by publique applauſe [u] elected Biſhop, hee ſuffered baniſhment, and the next yeare martyrdome about 260. years after Chriſt: when hee came to the block, hee gave his heads-man 20. pieces of Gold, and dyed alſo meeke as a Lamb or Kid, with theſe words in his mouth, *God be thanked for vouchſafing my ſoule this Gaole-delivery out of the dungeon of my body.*

[u] *Pontius* his owne Deacon wrote his Hiſtory, and is prefixed before his Workes by *Pamelius*.

S. *Ambroſe* Biſhop of Millane, dyed in Millane on Eaſter eve, in the yeare of Chriſt 397. Count *Stilico* made ſuite unto him,

him, when hee was faſtened to his bed, that for the publique good of the Church, he would ſeeke by his prayers to obtaine of God, the prolongation of his owne life. S. *Ambroſe* anſwered, *I have not ſo lived amongſt you, that I am aſhamed to live longer; neither doe I feare to dye, becauſe I have a good Lord.* Did hee not herein, though he were the great Shepheard of Millane, ſpeake like a Lamb? [w] a ſpeech onely worthy of S. *Ambroſe*, and ſo gnomicall and waighty, that [x] S. *Auguſtin* highly commends it. But let us come now a great deale lower, in tract of time.

Queene

[w] Spondanus epiſt. Baron. annal.

[x] Poſſidius in vita D. Auguſtin. c 27.

Queene *Elizabeth* of famous memory, who, like another *Deborah*, judged this Israel forty yeares, and that so happilie, that even y the French Historian saith, shee proved thereby to the world that a Woman might governe as well as any man: when in her Sisters *quinquennium*, shee was one day apprehended, to bee carryed shee knew not whither, seeing some of her servants standing aloofe off, shee said no more, but these two words, *tanquam ovis*, alluding to *Isaiahs* Propheſie of Christ, *As a sheepe to the slaughter, &c.*

y *Io. de Seres*, in his French Inventory.

Iohn

Iohn Picus, [z] Earle of Mirandula, a moſt diligent ſearcher into the ſecrets of nature, and an exact both Philoſopher, and Divine, before he was capable of tranſgreſſing *Moſes* his Law, in cutting the tuffes of his beard; in a word, *The wit of the world: If Chriſts death, and our own*, ſaid he, *were ever in our eyes, how could we ſin? welcome death, not as an end of trouble, but as an end of ſin.*

[z] Jo. Picus *ex Mirandulæ principum genere natus, ſecretarum naturæ rerum cupidus explorator, conſummatus ſimul Philoſophus & Theologus adhuc imberbis, &c.*

Ferdinand Earle of *Darby*, who died in Queen *Elizabeths* dayes, having at his death foure Phyſitians, and two Divines, the Biſhop of *Cheſter*, and Mr. *Leigh* his own Chaplaine,

laine, ſaid to one of his Phyſitians the day before he died, [a] I know for a certainty, I muſt now die, and I will take away with me only one part of mine armes, I meane mine Eagles wings, ſo will I flee ſwiftly into the boſome of Chriſt my Saviour. Nobly and Chriſtianly ſpoken indeed! and therefore the more noble becauſe the more Chriſtian-like.

a *Stowes* Chronicle in Q. *Elizabeth.*

The [b] Jewell of Biſhops, *Iuell* Biſhop of *Sarisbury*, riding to preach at *Lacock* in *Wilts*, a gentleman meeting him on the way, and ſeeing his body weak, and ſpent with divine labours, adviſed

b μαργαείτης ὀνόματι, μαργαείτης χ; πράγματι. Jo. Broſſerus de Juello.

ſed him to return back again, replied, *Nay,* [c] *it becomes a Biſhop to die preaching*; alluding to that brave ſpeech of the Emperour *Veſpaſian* [d], It becomes an Emperour to die ſtanding. There was a brave Oxe, that would tread out the corn, till he fell downe in the yoak. *Where ſuch Oxen are, the crib cannot be empty.*

[c] D. Humphred. in vita Juelli.
[d] Xiphil. in vit. Veſpaſ.

Laſtly, I will make up the Decade with a meaner perſon, but neither meane in knowledge, nor grace, *Elizabeth Folks*, who alluding to the Text, 1 *Cor.* 13. *laſt verſe*, when her ſoule was ready to take flight out of her body, concluded her mortality

lity with these words, *Now farewell faith, farewell hope, and welcome charity.* and it is so aculeate, and excellent, that I finde it [e] made up into a Greek distich, and cut upon the grave-stone of Doctor *Beraius*, professor of Divinity there, and is now to be read in the Church at *Basil.*

If any desire any more of these [f] pointed and diamonded speeches, which doe indeed [g] leave a sting, and goad in the minde of the pious Auditor, or Reader, they must frequent the *house of mourning*, especially when the Christian decumbent growes near to the grave, and

[e] Melchior Adam in vit Theol. German. ἐλπὶς καὶ πίστις, μέγα χαίρετε, τὴν λείμεν' εὐεργὸν, οὐρανίοισι θεοῖς μῦθον ἐνεστὸν ἔρως.

[f] *Mucrones verborum.* Cic.

[g] *Relinquere aculeum in auditorum animis.*

and his life to the Sepulchre, for then the ſoule grows more divine, when the tabernacle of the body begins to rent, that it can look out of the chinks, and eſpy the beames of an heavenly light. He muſt alſo ranſack ſtory, eſpecially Eccleſiaſtical Annals, which is the beſt piece of hiſtory, and moſt eſpecially Martyrologies, the beſt piece of Church-ſtory.

Scaliger ſaith he had rather have been the Author and compoſer of one Ode in *Horace*, then King of all Arragon. I had rather utter from my heart, out of a true Chriſtian ſenſe and feeling, ſuch a

a ſentence or Apophthegme, as theſe recited are, when I am Gods priſoner, and gone up to my laſt bed, then be the ſole famed Author of all *Horace* his Odes, yea, of all *Homers* Rhapſodies, whom nine Cities ſtrove about, which ſhould be his birth-ſpot; Yea more, of all the Sibylline Oracles. But I muſt contain, and fall upon

The Application.

AND that alſo according to the two former guid-texts of 2 *Tim.* 3.16. *& Rom.* 15.4. and according to the former method of 1. Doctrine,

ſtrine, [2] Improofe, [3] Correction, [4] Inſtruction, and [5] Conſolation.

The *Doctrine* reſulting hence is this; *Thoſe whom Chriſt juſtifies by his merit, he alſo ſanctifies by his Spirit.* So much is collected to my hand by an Orthodoxe profeſſor [h], Commenting to this Text; and the context, or alliance that the text hath with the protext, or verſe immediately foregoing, makes it very plain: for *verſe* 5. of this *Chapter*, our Prophet thus vaticinates, *Righteouſneſſe ſhall be the girdle of his loynes, and faithfulneſſe the girdle of his reines:* Loe there Chriſt juſtifying us by the

Διδασκαλία.

h Zach. Urſinus ad loc.

the imputatiõ of his righteouſneſſe. Then inſtantly followes; *The Wolf ſhall dwell with the Lambe, and the Leopard ſhall lie downe with the Kidde, &c.* Loe there Chriſt ſanctifying us by the imparting of inherent righteouſneſſe; and to the ſame thing it appertaines, that *Apoc.* 7. 14. mention is made of *robes waſhed, and made white in the bloud of the Lamb.* Why, how doth that ſound? Is it not enigmaticall and full of Probleme, to waſh *white in bloud?* Is it not rather white in milk or water, red in bloud, or wine? but I anſwer, No; it is of brave ſignificancy to

to expreſſe, the bleaching, whitening, alablaſtering, cleanſing quality of Chriſts blood, the ſanctification of true juſtification, that the red ſcarlet lace of Chriſts blood, muſt be entortled and interwoven into a bracelet, with a white ſilken thred of holineſſe and regeneration; or that it muſt tie about the *bunch of hyſſope*, which to be of a cleanſing nature is implied by that of *David* in the [i] chiefe of his Penitentialls, *Waſh mee with hyſſope, &c.*

[i] Pſal. 51.

So likewiſe, in the deſcription of Chriſt which is *Cant.* 5. 10. *My beloved is white, and ruddy:* it is thus

thus gloſſed, *white* in his life, *ruddy* in his death; *white* in his holineſſe, *red* in his Paſſion. Or make thoſe two Epithetes run downe from his head, and beard, who is the head, unto the skirts, and phylacteries of our garments, who are the members, and it muſt thus be gloſſed: *ruddy* to us, in juſtifying us, by his blood, and ſo waſhing us from the *guilt* of ſin, and *white*, in ſanctifying us by his Spirit, and ſo waſhing us from the *filth* of ſin. The briefe is no more then thus: if we be Chriſts, we will crucifie all thoſe ſenſitive, irrationall, heady, impetuous natures of the Wolfe,

Wolfe, Beare, Lyon, &c. and get formed in us the innocency of the Lambe, Kid, Calfe, and Child, in eſchewing evill, the negative part of ſanctification; and the fruitfulneſſe and labour of the Cow, and Oxe, in doing good, which is the poſitive, and affirmative part.

The Redargution.

NOw ſecondly for the *Elench*, and uſe of *improofe*, it ſhews what *Paradoxes*, and meere *lyes* in divinity, thoſe Satanized proverbs of the world are, which the wiſe men of the world (forſooth) cry up as Maximes of Prudence, Oracles of State, principles fit to

2 ἔλεγχος.

come out of the Schoole of the wiſeſt Maſters: they are ſuch as theſe, *Make your ſelfe a ſheepe, and the Wolfe will eate you, Make your ſelfe a worme, and you ſhall be trod upon: Beare one injurie ſo as you invite not a new: It is no fault to repell force with force, nor to undermine fraud with fraud: An injurie cannot bee done to him that is willing to receive it, &c.* Brave Articles of the worlds Creed! Thus the Devill makes us falſe ſpectacles, and wee are willing to put them on, till wee miſſe the bridge and fall into the ditch. Thus partly by the ſorcery, and falſe information of o-

thers

thers, and partly by the blindneſſe, and falſe apprehenſions of our owne minde, inward corruption being ſtrengthened by outward infection, we are miſ-led from vertue, and grace, and daſhed in pieces, as a wave upon the rocke. The very vtmoſt proficiency, that any man can attaine to, in the worlds ſchoole, is not to love patience, and innocency, onely to allow it; & that but [k] in two caſes, neither, the one of *neceſſity*, the other of *aduantage*: ſo making it a ſtupifying medicine in the former, and a matter of merchandizing in the latter. And I doe not much mar-

k *M.S. M.F.*

vaile at it, when I consider that depraved reason leads quite awry, and that which is most rectified fals far short of conceiving, how strong, and honourable a grace, patience, and meekenesse is. Therefore the Stoicks were defamed by all other Schooles, for introducing their patience, which indeed was no better then a counterfeit or carcasse of true patience, being onely a stupid sensleſnesse, and wretched careleſnesse.

Patience is ever an act of power, for there is much strength required to beare burthens, and especially injuries, the grea-

greateſt of burthens. Hence it is that to forgive ſins is aſſigned to bee a proper act of Gods omnipotencie, *Exod.* 34. 6. And ſo againe, impatience is a ſigne of weakeneſſe, and therefore children, women, and ſick perſons, are obſerved well by [1] *Ariſtotle* to be moſt revengefull. How wickedly therefore did that baſe *Tuſcane* jeſt on God, and abuſe the text, [*Vengeance is mine, I will repay, ſaith the Lord*] in ſaying, Revenge was ſo ſweet a morſell, as God kept it for his own tooth. Well; let it be the denigration, and ſuch a ſpot in the Mahometane, or

[1] *Ariſt. Rhet. l. 2.*

Turkiſh religion, as no Fullers ſope can waſh out, that the allowance it gives to revenge was one of the great inducements at firſt, and now is one of the greateſt fomenters of that Idolatry, and which drawes the moſt followers and Proſelytes unto it: and on the contrary, let that ſcandall of the Chriſtian Religion, that *it makes men Cowards*, be remembred to the glory of it, That *Patience*, and *Chriſtianity* are of the ſame dimenſions; that a Lamb, a Kid, and a fat Calfe are the propper Coat, or armes that Chriſtian Religion beares; a Child the Creſt, a Cow, and

and an Oxe the Supporters; Laſtly, that other leſſon hee ſuffered his Uſhers that went before him to teach: but patience, and the like, hee reſerved for himſelfe to ſit in the Chaire, and bee the grand Maſter thereof: *Learne of mee, for I am lowly and meeke, and you ſhall finde reſt for your ſoules.*

The Correction.

3 ἐπανόρθωσις.

AND thirdly, If the true Diſciples of Chriſt bee Lambs, and Kids, &c. Then be it preſſed to the juſt *correction* of the depraved manners of us moderne Chriſtians,

whoſe very lives are, in ſhort, a dayly, horary, momently breaking of that great Euangelicall precept of *love*, and *charity*, which is the *fulfilling of the Law*, and *bond of perfection*. Oh God! if the breaches of charity, by jealouſies, ſurmiſes, ſuſpitions of the *heart*, by the dejections, and falling downe of our *countenances* upon our brethren, by the wincking and ſcorning of our *eyes*, by the detraction, calumnie, and revilings of our *tongues*, by virulencie and gall of our *pennes*, and by the violence of our *hands*, if, I ſay, theſe, and the like were the fulfillings of the Law,

Law, what godly Goſpellers, & Profeſſours ſhould we be! but I muſt contract my ſelfe, and take in this faile of ſpeech. The longer I was in the enlargment, and filling up of the point, the more briefe may I be in Application. Therefore becauſe[m] that which is ſtraight ſhews at once both its owne rectitude, and the crookedneſs of the contrary; I wil give you here an excellent Scheme of Charity. For Charity is like *Nebuchadnezzars* tree, in *Daniel*, which hath many, and far-extended boughs and branches, which as they ſeaze upon, and reſpect a new object, ſo doe they

m *Rectum index ſui, & obliqui.*

ſtill take up a new name. As thus; faith is the root of Chriſtianity. Charity is the bole of the ſame tree, which when it is exerciſed promiſcuouſly towards all men, it is called [n] *Philanthropie*: when towards certaine men, [o] *Friendſhip*; when towards our blood and allies, [p] *Naturall affection*: when towards ſtrangers, [q] *Hoſpitality*: when towards the faithfull, [r] *Brotherhood*: when towards our ſuperiours, [s] *Duty*: when towards our inferiours, [t] *Humanity*, or courteſie: when towards men in proſperity, and wel-fare, [u] *Goodwill*: when towards men in miſery, [w] *Mercy*.

n φιλανθρωπία.
o φιλία.
p στοργὴ.
q φιλοξενία.
r φιλαδελφία.
s *Officioſitas.*
t *Humanitas.*
u εὐδοκία.
w ἔλεος.

A tree, you ſee, ſo laden with fruit, that the boughs of it bend downe to the ground, and court the hand of him that paſſeth by to plucke off her grapes.

The Inſtruction.

4 παιδεία.

THE *Inſtruction* is a goad to prick us on to beware of that dangerous Rock of pſeudo-Martyrdome. There is a fooliſh affected kinde of Martyrdome, when a man expoſeth his eſtate, good name, liberty, life, and all to ſufferance and danger, and God ſhall pay him for all in this one word, *Who required theſe things*

things at your hands? The Arians, and *Arius* himselfe suffered grievous things for their Tenets, but they were but pseudomartyrs. The Donatists suffered many things from the civil Magistrate, and reputed themselves Lambs and Martyrs, but S. *Augustine* nervously takes from them that glorious wreath. The Arminians in the Low Countries, and Papists in England, have not suffered a little neither, heretofore, but it was because they might not be suffered to plunder Commonwealths, perplexe States, betray Princes, lead Captive simple women, &c.

Therefore

Therefore they are pſeudomartyrs. There may be Wolves in Sheepsskins. Therefore as Saint *Paul* ſpeakes of one that is ×*a widow indeed*, ſo muſt we look to it, that we be Lambs, Kids, Calves *indeed*; that there be not ſo much of the Calfe in us, as not to know either what, or why, or how, or when to ſuffer: for circumſtances, individuate actions, and the innocency of the Lamb, ſhould be joyned with ſo much of the wiſdome of the Serpent, as to direct our actions both in ſuffering, and doing, by faire and probable meanes, unto glorious ends. To this purpoſe

× ὄντως χήρα.

purpose then, let us here subvect such safe and necessary rules, as if God call us to suffer here, our patience, and innocency, may bee made up into a crowne of Martyrdome.

The rules here are only three.

The first is, that a Sheep for the slaughter must first be a Sheep of the fold; A true Martyr must be a true member of the Church. y It is a ruled case, No Martyrdome without the pale of the Church. Where there is not the truth of Religion, there cannot be the truth of Martyrdome. It must not be respected *what*, but

y *Extra Ecclesiam nemo est Martyrium.* Vide Baron. ad an. 362. n. 37.

but *who* it is that ſuffers. He that is not a member of the body, cannot ſuffer for the head. If a Turk ſhould advance Chriſt above Mahomet, or a Jew above *Moſes*, or a Pagan above an Idol, and ſhould ſuffer for ſo doing, were he therefore a Martyr?

Secondly, next the righteouſneſſe of the *perſon*, the righteouſneſſe of the *cauſe* is requiſite; which is as neceſſary to remunerable ſuffering, as fuell to make a fire, or dough to make a cake: to ſuffer, that is well, but then it muſt be for righteouſneſſe ſake, *Mat.* 5 10. as Chriſtians, 1 *Pet.* 4 16. *It is not the paine, but the*

cauſe that makes the Martyr, ſaith the old rule; there were three at once on one Croſſe; one to be ſaved, another to ſave, a third to be damned [z]; they had all the like puniſhment, but not the like cauſe.

[z] *Omnium ſimilis pœna, ſed diſſimilis cauſa.* Aug. conc. 2. in Pſal. 34.

Thirdly, there is requiſite alſo, right ends and intentions, it is the end that crownes the worke. The glory of God, the honour of Chriſt, the ſealing of the truth, the propagating Religion, the confirming the weak, the comforting the ſtrong, the confounding the adverſaries; theſe and ſuch like are warrantable, and

juſtifiable

justifiable ends, in undertaking sufferings. Saint *Augustine* presents a complaint against such as [a] did seeke the *Glory* of Martyrs, &c. Some out of vaine glory, others out of [b] a lust of dying. Some out of stiffenesse of spirit, and the like affect, and draw on themselves sufferings, when they receive no summons thereto from God, nor shall receive comfort from themselves.

[a] *Quæritis Martyrum gloriam, &c.*

[b] *Libido moriendi,* Senec.

The

5 παράκλησις.

The Conſolation.

LAſtly, are wee the Lambs and Kids of Gods fold, the Calves of his ſtall, the Kine of his paſture, the Oxen of his crib, the Babes of his Nurſery? what then can bee more comfortable? Doth God take care for Oxen? 1 *Cor.* 9. 9. Is a good man mercifull to his beaſt? Was *Iacob* ſo carefull of his flock, as not to over-drive it? and ſhall not God bee much more carefull of us? Yea, ſurely, if wee make it but our care to be his Lambs, and Kids, he will make it his

his care, 1. To *protect* us; to take us out of the paw of the Lyon, and of the Beare; to deliver us, as he did S. *Paul*, out of the mouth of the Lyon, ſo farre as that deliverance conduceth to our eternall good. 2. To *provide* for us; Hee giveth fodder unto his cattell. Hee muzleth not the mouth of the Oxe. Hee can firſt feed us by Ravens, and then feede the Ravens that call upon him. Hee will feede his Sheepe, and his Lambes, both with daylie bread for our bodies, and ſpirituall Manna for our ſoules. 3. To *ſave* us; Hee will both ſet the Goates on his

his left hand, and the Sheepe, Lambs, Kids, on his right.

The end of the second Sermon.

THE TRUE EUANGELICAL *TEMPER.*

The third Sermon.

ESAY 11. 6,7,8.

The Wolfe ſhall dwell with the Lamb, and the Leopard ſhall lie down with the Kid, &c.

THE Text at the firſt was tripartited, and two of thoſe parts are already handled, to wit, the ſeven nocent crea-

Creatures, in the first Ser. and the 7. innocent in the last. There now remaines to bee spoken too in this, the third, and last generall part, which is the concord and agreement of these most divers, yea adverse parties, the Wolfe with the Lamb, the Leopard with the Kid, &c.

It was cautioned in the Law not to yoake an Oxe, and an Asse together [a], and the Gospell too bids us *not bee unequally yoaked* [b], but what is it to bee unproportionably yoaked, if this bee not? a Lamb to a Wolfe, &c. And it is yet more strange, if (with *Hierome*, *Rupertus*, and others) wee observe

[a] Deut. 22. 10.

[b] 2 Cor. 6. 14.

obſerve that this accord is not made, by way of the retrograde motion, as Crabs ſwim backward; as if the Lamb ſhould degenerate, and goe dwell with the Wolfe, or the Kid goe lye downe with the Leopard, ſo forſaking their owne righteouſneſs, and taking up others vices. But it is the regular, and ſtraight courſe of regeneration, the Wolfe turning Lambe, and the Leopard turning Kid; Craft and Cruelty being the termes *from which*, and ſimplicity, and innocency the *termes to which* of this Converſion.

But moſt remarkable of all is it, to conſider the full

full and perfect expreſſion of this their reconciliation, and atonement, which is a graduall expreſſion, growing up to the height of its *emphaſis* by foure ſteps. The firſt is that *they ſhall dwell together*; not under one Canopie, or under one elevation of the Pole, but under one houſe, and roofe. And if it were no more, this wants no waight of ſignificancy of it ſelfe, for *cohabitation* containes in it all the offices of matrimoniall dearneſſe. And S. *Peter* requires no more of Husband and Wife, but that they be [c] *dwellers together*, or *houſed together*, as the word imports.

c συνοικοῦντες. 1 Pet. 3. 7.

The

The ſecond is that *they lye downe together.* A further degree of neereneſs. To have one bed, is more then to be in one houſe; under one covering, more then to bee under one roofe. Can two *walke* together except they bee friends? is the queſtion, *Amos* 3. 3. but *lye-downe* together ſure they cannot, eſpecially ſo neere, as one to keepe another warme, *Eccleſ.*4.10.

The third is *to feed, and eate together.* Another degree of vicinity, and neereneſſe. Therefore the Law when it ſeparates one from cloſe, and familiar acceſſes to another, ſevers *à menſa*, as well as

à thoro, both from board, and bed. *Nathan* therefore expreſſing in his parable of *Davids* convicti-on the neere approaches of Wedlock, ſaith *it did eate of his owne meate, and drank of his owne cup, and lay in his owne boſome*, 2 *Sam.* 12.3. Loe there is *menſa*, and *thorus*, board and bed together againe. And *David* ſaid the like to *Mephiboſheth*, *Thou ſhalt eate bread at mine own table*, when he would ſhew him the utmoſt of kindneſſe, 2 *Sam.* 9.7.

The fourth is, that they *play and ſport together*. A thing ſo true a ſymbole of deereneſſe, and alwaies ſo connate thereunto, that

Abi-

Abimelech in the [d] book of Geneſis, looking out of a window, and ſeeing *Iſaac* ſporting with *Rebecca*, concluded thereupon ſhe was ſurely his Wife. Which thing alſo *Zorobabel* in the Apocryphall *Eſdras* [e] thus expreſſeth: *I ſaw*, ſaith he, *Apame the Kings Concubine, the daughter of the noble Bartacus, ſitting at the right hand of the King, and taking the Crowne from his head, and ſetting it upon her owne head; ſhee alſo ſtroke the King with her left hand: and yet for all this the King gaped and gazed upon her with open mouth: if ſhe laughed upon him he laughed alſo; but if*

d Gen. 26. 8.

e Eſd. 4. 29

ſhe tooke any diſpleaſure at him, the King was faine to flatter, that ſhe might be reconciled to him againe.

Theſe are the foure degrees to make up this one entire union and accord. And now the way is opened for the third, and laſt Concluſion, which is this:

It is a diſpoſition and temper truly Euangelicall, and ſavouring of Chriſt, to be peaceable, and reconcileable, and that in all the ſeverall approaches of love and union.

Or thus:

The Goſpel is a true cauſe of peace, and peace is a true effect

effect of the Gospell.

Orthus:

The Messias where he is Monarchicall, and rules, is also Eirenarchicall, and atones.

Christ Jesus is the true *Augustus* of the world, and the Scepter of his Kingdome as it is a *righteous*, so is it also a *peaceable* Scepter; whereſoever & whenſover he is known and obeyed, there & then he doth by his Word and Spirit, waſte and take away all hatreds, enmities, and antipathies, and makes Wolves, and Lambs, Leopards, and Kids, Lyons whelps, and

Calves, Beares, and Kine, Lyons, and Oxen, Asps, and young Children, (for thus the Text conjugates them) dwell together, lie down together, eate together, and play together; that is, have friendly and mutuall entercourse of affections, actions, customes, habits.

Therefore is he called in his type *Melchisedech*, *King of Salem* [f], which the Apostle renders [g] *King of peace*. Therefore also *Solomon* was another type of him: *Solomon*, I say, in whose daies abundance of peace flourished, not *David*, a man of War and blood.

Therefore again was he

[f] Gen. 14. 18.
[g] Heb. 7. 2. Βασιλεὺς εἰρήνης.

ne born under the raigne of peaceable *Augustus*, who enjoyed such cessation of warre, that he shut the gates of *Ianus* Temple, and brought together all the world to be taxed. His natalitiall hymne was sung not by a regiment of souldiers, but by a Chore of Angels. The Dity of that hymne, or Caroll, *Peace on earth.* The tidings of his birth brought not to cavalliers, but to quiet and simple Shepherds: The time of the revelation of it, in the night season, a time of silence and rest. His style, *A Prince of Peace*[h]. His Baptismall Laver awaited by a Dove, the

[h] Isay 9.6.

moſt peaceable of birds. S. *Iohns* teſtimony of him, *Behold the Lambe of God*; A Lamb, the moſt peaceable of beaſts. His Goſpel an *Euangelium*; that is, Glad tidings of peace. His Miniſters, Meſſengers of peace and reconciliation. His *Salve*, or Preſent, when he came to his Diſciples, *Peace be with you*. His *Vale*, or Legacy, when he went from them, *My peace I leave with you*. His threefold office, all concurring to peace; As a *Prophet*, he did foretell, and proclaime peace; As a *Prieſt*, he did earne, and purchace peace; As a *King*, he did ſettle and confirme peace. And laſtly,

laſtly, all this ſo luculently foretold by this our Prophet *Eſaias*, that he ſeemes rather [i] *to write an hiſtory of a thing paſt, then a prophecy of a thing to come*, and is rather *an* [k] *Euangeliſt then a Prophet*, as S. *Ierome* moſt excellently ſpeaketh of him. And though this Prophecie ſhine as the Sun in the Firmament, yet is there one every whit as bright as this in the ſecond Chapter of this Prophecy, at the fourth verſe. The words are theſe: *He ſhall judge among the Nations, and ſhall rebuke many people, and they ſhall beat their ſwords into plough ſhares, and their*

i *De præterito hiſtoriam texere, quam de futuro vaticinari.*

k *Potius Euangeliſta quam Prophæta.*

ſpeares into pruning-hooks. Nation ſhall not lift up ſword againſt Nation, neither ſhall they learne Warre any more. A Prophecy ſo trapped with the ornaments of ſpeech, that two of the Latin Poets [k] *Martial*, and [l] *Virgil*, like bold biards, have plumed it, to imp their owne traine; juſt as before the Sibylls had done by my Text; but to Application.

k Pax me certa ducis placeidos cõflavit in uſus, *Agricolæ nunc ſum, militis ante fui.* Martial. lib. 14. Epigr. 34.

l *Aſpera nunc poſitis miteſcunt ſæcula bellis, Clauditur belli porta.* Virg. Egl.

Application.

IN applying, and making uſe of this point, it will not bee amiſſe to hold to the former method, of ſhewing how to elicite and fetch out of it the

the five-fold profit of [1] Doctrine, [2] Redargution, [3] Correction, [4] Instruction, and [5] Consolation; and having so done, to commit both the text, and Sermons on it, to the blessing of Gods Spirit, which must incubate, and brood both, to make them fruitfull.

The Vse of Doctrine. *Doctrina.*

AND first this point is profitable to bring forth this *Doctrine*, that *Christianity is a sociable Religion.* The end of Christs comming was to be a Mediatour, not only to unite man to God, but even man to man; that Chri-

Christians might *dwell together*; in one house, both Ecclesiastical, the Church; and œconomicall, the family; and Politicall, the Common-wealth; *lye downe together*, in the undefiled bed of holy and chast wedlock, if they either need it, or will it; and in any other noble, and lawfull familiarities of intimacie, and deerenesse; *eate together*, both the Eucharisticall Bread of the Lords Table, and the daylie bread of their owne boards. Lastly, *play together*, in those honest and warrantable recreations, which are of good report among the Saints, to fit them better for both

both their generall, and particular callings.

What is the Church but a Communion of Saints? the Church Militant a Communion of Saints on earth, and the Church Triumphant, a Communion of Saints in Heaven. *Cœtus fidelium, A company or knot of the faithfull*, is a ſhort and received definition of the Church. The Religion of the Jews was all for diſtinction, and ſeparation of both perſons, and things; the Jew from the Gentile, the holy from the prophane, the cleane from the uncleane. But Chriſt did ſo demoliſh and breake downe that partition

partition wall, that it is like the Picts wall in Northumberland, ſcarce one ſtone to be found upon another.

Chriſtian Society is like a Fagot, one ſtick keepes another glowing; like ſtones in an arch, one holds and faſtens another, Chriſt himſelfe being the key-ſtone. Solitary perſons as they have (indeed) the feweſt provocations unto evill, ſo have they the feweſt incitations unto good.

Divine Oracles ſtill point at lonelineſſe and ſolitude as at an abyſſe of miſery. Begin at the beginning: it is obſerved to my hand, that in the ſecond

cond dayes worke of the Creation, God gave no commendation of, nor bleſſing unto it, as to the reſt, becauſe it was a daies worke of diviſion. [m] And after that a little, when he played his owne Critick, it was the onely quarrell hee pickt with his workmanſhip, that *man was alone*; all was *good*, and *very good* [n], but this was *not good* [o]. Go on; *Elias*, a great Prophet, yet hee complaines of it, *I onely am left alone* [p]. *Iobs* ſorrowfull Meſſengers make it their under ſong of ſad tidings, I am eſcaped *alone* to tell thee [q]. *Martha* murmures at it, Maſter careſt thou not my ſiſter hath

m Gen. 1.7.

n Gen. 1. 31.

o Gen. 2. 18.

p 1 Kings 14.14.

q Iob 1.

hath left mee to serve *alone* [r]. *Ieremy* makes his threnes take their hint, and rise from it, how doth the popular City sit *solitary* [s]? S. *Paul* bemones, himselfe for it, [t] *Demas hath forsaken me*, yea, [u] *all forsooke me.* [w] *Ruth* bewailes it, *The hand of the Lord is gone out against me, the Almighty hath imbittered my soule*; Yea it is every widows case, as well as *Ruths* to be [x] *desolate*, and alone. But what say I of *Elias*, or *Iob*, or the like, men of like passions with our selves; Christ himselfe groaned under the burden of it, when *all his Disciples forsooke him and fled*; which thing the Euange-

[r] Luk. 10. 40.
[s] Lam. 1. 1
[t] 2 Tim. 4. 10.
[u] Ver. 16.
[w] Ruth. 1. 13. & 20.
[x] 1 Tim. 5. 5. μεμονωμένη.

Evangeliſt notes as one of the eriticall paſſages of his Paſſion, and the Prophet ſets it out, as an heightning and advancing of his ſufferings, that hee *trode the Wine-preſſe alone* y. So as this is the ſumme, if a man be *alone*, he ſhall be in miſery; and againe, if a man be in any miſery hee ſhall be left alone z: Solitude and miſery being like water, and ice, the one mutually producing the other. Woe, and alone goe together, *Eccleſ.* 4. 10. Hence it comes about that S. *Iohn Baptiſt* ſent *two* of his Diſciples to Chriſt a. Yea a greater then the *Baptiſt* did ſo: Chriſt did it, in the

y Eſa. 63. 3

z *Tempore ſi fuerint nubila, ſolus eris.*

a Mat. 11. 2.

the Miſſion firſt of his Twelve [b], and after of his Seventy [c], both of which ſacred Colledges he ſent forth by two, and two. So of old, two were of the Embaſſy to *Pharaoh*, *Moſes* and *Aaron*; two into Canaan, *Ioſhua* and *Caleb*; two to reſtore the Temple, and worſhip of God, after the Captivity of Babylon, *Ioſhua* and *Zorobabel*. So likewiſe in the New Teſtament we have Chriſt, and *Iohn* his Precurſor; two are ſent to Jeruſalem to prepare the laſt Supper, *Peter* and *Iohn*; two Witneſſes, *Apoc.*11.3. So farther, *Iohn Huſſe*, and *Ierome* of Prague, in the Councell of

[b] Mar.6.7.
[c] Luk.10. 1. & Mat. 20. 30.

of Conſtance; *Luther* and *Melanchthon* in Saxony; *Zwinglius* and *Oecolampadius* in Helvetia; *Bucer* and *Capito* at Argentine; *Calvin* and *Farell* at Geneva. *Binarii omnes*, all by couples, and twoes, *That if theone fall, his fellow may lift him up*, *Eccleſ.* 4.10. Hee that ſeparates man from man, doth as much as in him lyes ſeparate man from God. For what is poore, and ſilly man *alone*, but a very ſcrich-owle, and ſatyre, a melancholick and hypochondriack creature, growing penſive and thought-ſick? turne him into his Oratory, and let him ſhut the Chamber doore, and doth

doth hee not often fall a telling the panes of glaſſe, as faſt as a Papiſt doth his Beads? Is he not often ſo purſued by the blood-hounds of his owne Conceits, as he is forced to cry out with *Anthony* in Eccleſiaſticall Story [d]: *Lord*, quoth he, *I thirſt for ſalvation, but my thoughts ſcarce will allow mee the hope of it; O Lord, repreſſe them, and ſave me.* And if they grow (as often they doe) ſo immodeſt and importunate, as they can neither bee *prevented* by divine meditation, nor *ejected* by fervent prayer, nor *corrected* by ſerious repentance, then man growes a ſorry and miſe-

rable

[d] *Domine cupio ſervari, ſed haud permittunt ſæpè cogitationes meæ: has reprime, ô bone Ieſu, et ſerva me.*

rable creature indeed. For they jangle all out of tune the ſweet Bels of reaſon and judgement, and makes him at the beſt mopiſh, if not frantick. This of the firſt uſe: the ſecond followes which is

The Vſe of improoſe or Redargution.

Redargutio.

AND the Elench here lyes directly, and point-blanck againſt the Papiſts. For bring both Religions (ours and theirs) unto this teſt, and ſee whether is more pacifique and charitable, and by conſequent whether is the more Euangelicall, and Goſpell-like. For ſo farre

farre as my intereſt in Religion goeth (and ſurely that is a very aery ſoule, whoſe chiefe reſt and ſtay is not his Religion) I ſhall willingly put it wholly upon this iſſue.

But let us a little ſet out the bounder-ſtones of this diſquiſition upon which we are fallen, and ſtretch the ſcrutiny to that Angelicall birth-Carroll of our bleſſed Lord, *Glory bee to God on high, and on earth peace:* and from thence take out this ſafe, and grand rule of enquiry: *That Religion which gives moſt glory to God, and nouriſheth moſt peace with man,* let a Crowne be ſet upon the head of her, and let

let all other Sects bow the knee, and cry *abrech* before her.

And for the first of these two Touch-stones, without any unjust scandalizing of the Papist, or any undeserved justifying of the Protestant, the termes betwixt us, and them stand just thus. For the originall of our salvation, we place it wholly in the grace of God; for the middle of it, wee put it wholly in the merits, and righteousnesse of Christ; and for the end of it, wee refer it wholly to the glory of God. Thus making God the [e] *Alpha*, and *Omega*, the front, and the reare, the beginning, middle,

[e] *Prorsam et puppim salutis.* Rainold. in Thes.

middle, and end of our ſalvation. On the other hand, the Papiſt cryes in the language of *Solomons* Harlot, *dividatur*, let it be divided. For the originall of ſalvation they make to be partly Grace, and partly Free-will; the middle they put partly in mans merits, and partly in Gods mercy; the end they refer partly to the glory of God, and partly to the honour of the creature, in their Idolatrous worſhipping of Saints, &c. So giving that to the Creature, which is proper to the Creator, to whom be praiſe for ever, and ever, *Amen*.

But bring them both to

to the ſecond touchſtone, wch is indeed the touchſtone of the Text, and that Religion which is more turbulent, ſeditious, and ſtormy, let it be throwne over-board to lighten the ſhip of the Church, that it miſcarry not before it thruſt into the [f] *faire Havens:* And that which is more calme, quiet, peaceable, charitable, leſſe rampant, and more couchant, which both teacheth, and practiſeth the lying downe, and dwelling together of the Wolfe and Lambe, let it be received, and the other refuſed. And here I doubt not but the day will bee ours.

[f] Acts 27. 8.

It is true, wee have ſeparated our ſelves from the Church of Rome, and that by right: for it was after a thouſand Complaints, Diſputations, Proteſtations againſt their Errors; after many meeke Colloquies, and Conferences, nervous and ſinewy Arguments, humble Petitions, plaine Declarations, grievous ſufferings, and Martyrdomes; and all wee got was ſcorne, and laughter; no pity to our ſide; no redreſſe to theirs. So as, though the time of our ignorance God paſſed by, yet when he had opened our eyes to ſee the truth, we could not but fall off from

from them, except wee ſhould have proculcated and trampled under foote moſt faire hopes of immortality unto glory. We durſt not partake any longer of her ſinnes, leſt wee ſhould be made alſo to partake of her plagues. But yet this our falling off is onely from their *doctrine*, not from their civill *ſociety*, this [g] defection is from them onely in point of *faith*, not of *charity*. Though the Scepter be departed from them, and I hope ſhall ever ſo continue, yet have they had all faire uſage from Ceſar, all convenient connivences, and compliances from the

[g] Arminius in Theſ.

State, and Church, all freedome and immunities with other ſubjects, in civill matters: yet is there ſo much of the Wolfe and Lyon in them, that they will not dwell peaceably with us, nor eate, and lye downe with us; I meane not only in our Churches to ſerve God with us, but not in our Common-wealth, in our Citties, Townes, Villages. They are goads and pricks in our ſides, [h] *they intend evill againſt us, when we dwell without feare by them. They ſtrive with us cauſleſly, when we doe them no harme.* Their coũtenances fall upon us, as *Cains* upon his brother. They

[h] Prov. 3. v. 29. 30.

They deride our worſhip, and zeale, as *Michall* did *Davids*. They revile, and word-beate our perſons, as *Shimei*. They plot treaſon to our State, like *Athalia*.

And becauſe wee will not ſeeke far for inſtances, here will come about, in the anniverſary obſervation thereof, within theſe three or foure daies, a day which ſtands in our Almanacks like a pillar of ſalt; a day which God made i *of a black and unlucky one, a moſt white and happy one to people of England*, as *Lucullus* ſpake in a like caſe; a day which, mee thinks, they ſhould ſpeake of, as *Iob* of his

i *Ex nigro et infauſto, candidum et felicem populo Romano.* Plut. in vit. Lucul.

birth day, [k] *Let that day be darkneſſe, let not God regard it from above, neither let the light ſhine upon it. Let darkneſſe and the ſhadow of death ſtaine it, and let a cloud remaine upon it, let it not be joyned unto the dayes of the yeare, nor let it come into the count of the months. Yea deſolate be that night, and let no joy be in it. Let the ſtarres of the twilight bee dimme, let it looke for light but have none, neither let it ſee the dawning of the day: becauſe it ſhut not up the doores of their mothers wombs*, that no ſuch miſcreants, and deperdite wretches as they proved, ſhould ever have ſtepped into

[k] Iob 3. v. 4. &c.

into the world ; a day which we would forget, if they would remember it with ſuch ſhame, and ſorrow, as would well become them;but whereas ſome of them juſtifie it, others excuſe it, and ſome begin to deny it, we muſt be as a thred, or gimmall ring about their finger to put them in mind of their ſin. A plot hatched out of Plutoes braine, as *Minerva* out of *Iupiters*; invented,one would imagine, not by men, but by Cacodæmons; a hyperbolicall, diabolicall, nay hyperdiabolicall plot, moulded in the depths of ſatanicall contrivances:in the acting

of which what did they meane to antedate the resurrection of all those whose bodies lye at Westminster, *with Kings, and Counsellers of the earth, who have there made themselves desolate places?* as *Iob* opened his mouth, *Chap.* 3. vers. 14.

And to second this, whilst I am transcribing these Schedules, and while these Sermons were betweene the Pulpit, and the Presse, loe what happened in the same place on Saturday, being the 21. of this instant November 1640. *Iohn Iames* a Popish Recusant with a rusty dagger came into Westmin-

ster-

ſter-hall, and there did ſtab into the breaſt *Peter Heywood* Eſquire, one of the Kings Juſtices of the Peace within the limits of Weſtminſter, as hee was going up to the Committee for Religion, to give up a booke of the names of all the Papiſts which inhabited, or ſojourned within the ſaid limits, being thereunto required by Parliament. An attempt ſo daring, and bold, as nothing could bee more: for if circumſtances, which individuate an action, bee conſidered, it will eaſily ſo appeare, without any flow of words to greaten it.

The Gentleman being

venerable for age, and white and blooming as an Almond-tree; in the very ſeats of ſecular juſtice; the great Court of Parliament being convened, and the Committees then ſitting; upon the perſon of a Juſtice of Peace, being imployed about that buſineſſe by the Parliament; upon the very day before the Houſe was to receive the holy Communion, and which by that ſudden and barbarous act was ſo unframed, as that they were forced to adjourne that holy buſineſſe, &c.

I hold mine own Religion ſo good, as it needs not fetch luſtre from the diſgrace of another: It is

a

a poor Religion that muſt aſcend, and climbe up to its own glory by anothers diſhonour, and ſhame; but theſe things are ſo palpable, and apparent, as if we ſhould hold our peace, the very ſtones out of the wall, and the timber out of the roofe of that ſtructure would ſpeak; But to the third Uſe, which is

The Vſe of Correction. *Correctio.*

AND the laſt Uſe of redargution did not lie more direct againſt the whole bulk of Popery, then the Uſe of Correction doth here againſt thoſe publique Incendiaries,

ries, and Conflagrators of the world, who are all for the ſword, and war: l *Let them ſee to it, who are ſuch movers, and ſtirrers up of warre*, ſaith *Muſculus* upon this Text. And let them look to it indeed, who know onely how to *ride the red horſe* of warre, *and take peace from the earth, and kill one another*, *Apoc.* 6.4. who cry till they be hoarſe again, as they, *Iudges* 7.20. *The ſword of the Lord, and of Gideon:* who have ever in their mouthes that of *Peter, Maſter ſhall I ſmite?* Like *Cæſars* ſouldier, *Doth the Senate deny my Maſter the Conſulſhip? but* m *this ſword ſhall give it him.* But when

l *Videant qui bella movent.* Muſcul. in loc.

m His enſis dabit.

when ſhall you hear them ſpeak in that phraſe of the Prophet *Ieremy*, *Chap.* 47. *ver.* 6. *O thou ſword of the Lord, how long will it be ere thou be quiet? put up thy ſelfe into thy ſcabbard, reſt and be ſtill.* They are not for *Eſayes* Prophecy of turning ſwords into plowſhares, &c. but all for *Ioels*, *Chap.* 3. of turning plowſhares into ſwords, &c. Theſe know not what ſpirit themſelves are of; I am ſure farre from an Euangelicall ſpirit, and temper: *The way of peace they have not knowne.* So farre from kennelling the Wolfe and the Lamb together, or from ſtalling the Oxe and Lyon together,

ther, as they foment, and adde fuell to their inimicitious qualities.

I am not slipt into that Anabaptisticall conceit and tenet, whereinto they say both *Erasmus* and *Ferus*, two Beauclerks fell, that all warres were utterly unlawfull under the Gospel. *Holinesse to the Lord* is found written upon [n] the bridles of horses, which is a warlike beast, as well as upon the high Priests frontlet, which is a man of peace. I will not now enter upon the point my self, but referre onely him that is scrupulous herein, unto a most learned, and satisfactory Author, *Grotius*, in the

[n] Zach. 14. 20.

the first Booke and second Chapter, *De jure belli & pacis*, wherein he proves just warres to be lawfull, both by the law of nature, and by the law of Nations, and by Divine Law before the Gospell, and lastly, by the verdict even of the Gospel it self.

Nevertheless, the most can be said for warre, is this, that it may be *necessary*, it cannot be *good* of it selfe; even the same that was said of *Aurelian*, a severe man, *A man rather necessary then good.* The best plea it hath in Divinity, is either *permission*, as *Moses* suffered divorce in small cases, by reason

reaſon of the hardneſſe of mens hearts: or *neceſſity*, as *David* ate the Shew-bread, and the Diſciples plucked the eares of corn on the Sabbath day, being driven thereto by hunger.

The direfull effects, and ſad conſequences of War are ſo many, and great, as they may ſeem to require a juſt Volume. I will beſtow this one Paragraph in pointing at them. And I will begin with two notable emblemes of the miſery that is in Warre: The one the Hawk and the Bitturn lying upon the ground, with this word, ° *No ſafety at all in Warre.* The Hawk hath ſtruck down

° *Nulla ſalus bello.*

down the Bitturn, and ſeazed upon it, and the Bitturne lying under, ſtrikes his bill upward through the Hawkes gorge. The other is two pots floting upon a pond, or ſurface of a water with this word, p *If we knock together, we ſink together.* In Warre, any one may begin, but it is in the power of the Conqueror when to end: In Warre, even the Conqueror is commonly a loſer: In Warre Fathers bury children, whereas in peace children burie Fathers, as *Cræſus* Apophthegmatized, when he was captivated by *Cyrus*. In War, holy things are projected to

p *Si collidimur, frangimur.*

to dogges; witneſſe that illuſtrious Temple of Jeruſalem, which was forty ſixe years in building, but ſcarce as many houres in demoliſhing. In Warre, every man is a Gadarene, reſpecting a ſwine more then a man; witneſſe *Titus Veſpaſian*, who in the ſacking of Jeruſalem ſold thirty Jews for a peny, to be a *talio* to them, who had ſold Chriſt for thirty pence. In War, old men bow themſelves at the feet of their enemy, with as many teares and prayers, as a dry brain, and a faltring tongue can afford: Women are diſtracted between care for the fruit of their bodies to preſerve

preſerve their children from ſword, and the ſin of their ſoules, to preſerve their chaſtity from luſt. Laſtly, to ſay no more, in Warre, the barbarous Souldier ranſacks houſes, breaks open locks, rifles cheſts, raviſheth wives, and daughters, blunts his ſword with the blood of Fathers and ſons, and like *Sampſons* Foxes, ſet on fire whole fields of corne. Theſe and ſuch like things have occaſioned many fair and goodly Proverbs, and Apophthegmes, whereinto a great deale of wiſedome is abridged, beſide the character of Antiquity, that is now ſtamped upon them: As that of *Probus*

Probus the Emperour for one, [q] *I hope ſhortly Souldiers ſhall not be ſo much as neceſſary*; That of *Antonius Pius*, taken up from *Scipio*, *That he had rather ſave one Citizen, then deſtroy a thouſand enemies*; That of *Cicero*, [r] *A moſt unjuſt peace is more profitable then a moſt unjuſt war.* And laſtly, that of *Livy*, which ſeemes to be more warrantable, That [ſ] *a certain peace is both better and ſafer, then an hoped-for victory.*

And the encomiums, and bleſſings of peace will challenge one other Paragraph, before we ſhut up this Uſe, ſtill allowing to Kings and their

[q] *Brevi ſpero milites non habebimus neceſſarios.* Vopiſcus.

[r] Attic. l. 7. Ep. 14.

[ſ] Liv. lib. 30.

their Senates, and Counsailes, right of drawing or sheathing the* sword, when a desperate disease requires so sharp a cure. *Vespasian* the Emperour expressed upon his coynes the felicities of peace, by the device of fair and full eares of corn, growing out of two hands conjoyned together. *Iulius Cæsar* had another† not unlike it. Peace makes small things great, and great things impregnable; it is the very supporter of Individualls, Families, Churches, Common-wealths. Take a Church, or a Polity newly come out of the Mint of Gods Providence, and give it but the milk

* ✓
✓
✓
† *Caduceum cum cornucopiæ.* ✓
✓
✓

milk of peace to drink, and it ſhall grow up faſt to all ſtrength and greatneſſe. In peace, Kings are nurſing Fathers, and Queenes are nurſing Mothers; the Magiſtrate is a [u] *Keeper of both Tables*; The Merchant brings home wine, and oyle; The Husbandman ſowes in hope, and reaps in joy; Widowes are comforted, and Maids are given in marriage; The Land flowes with milk and honey; The lands ſtand thick with corn, that they doe laugh and ſing; *Iacobs* bleſſing falleth upon men, the dew of heaven, and the fatneſſe of the earth; There is no leading into

u *Cuſtos utriuſque tabulæ.*

to Captivity, no complaining in the ſtreets; *Rachel* weeps not for her children, and will not be comforted; Old men goe to their graves in peace; There is not a ſhield or a ſword found amongſt ten thouſand of Iſrael [w]. Thus much in proſecution of the Uſe of Correction. The fourth now follows, which is

[w] Judges 5.8.

The Vſe of Inſtruction.

Inſtruction.

NOw the Uſe of Inſtruction cannot better be iſſued forth, then as the holy Ghoſt doth it in thoſe divers, and waighty Texts, which are all exhortations unto the dwelling

dwelling together, and lying down together, and feeding together, and playing together, of Wolves, and Lambs. Seek peace and *pursue* it, *Psal.* 34. 14. Pursue it? how is that? the x roote shewes the nature of the branch: If it flie from thee as swift as a Roe or Hinde, yet follow the chace still, pursue and hunt it to thine own home, and to thy dwelling. S. *Peter* hath the same exhortation, for he alledgeth the same Text, 1 *Epist.* 3. *Chap. ver.* 11. Seek peace and y *ensue* it. Those more then forty learned Translators which King *Iames* imployed

x רָדְפֵהוּ
רָדַף a
Persequi, Prosequi.

y διωξάτω

ployed in that *Ptolome*-like work of the laſt Tranſlation, put no more difference betwixt their rendring of *Davids* Hebrew word, and S. *Peters* Greek word, but *purſue*, and *enſue*: The Hebrew word of the Old Teſtament ſignifies a *ſtrong* purſuit, and the Greek word of the New ſignifies a *ſwift* purſuit. S. *Paul* concurres with S. *Peter*, both in the ſame exhortation, and ſame [z] word, *Rom.*14.19. Let us [a] *follow* after the things which make for peace. So doth the Penman of the Epiſtle to the *Hebrewes*, *Chap.*12.*v.*14. [b] *follow* peace.

But not to follow this

z a διώκωμεν.

b διώκετε.

following indistinctly, and inconfusedly let us here propound the hedge, and limits of our speech. *Follow* it then, *pursue* it, *ensue* it first in the severall *kindes* of it; secondly, according to the severall *degrees* of it; thirdly, according to the right *order* and *method* of it; and lastly, by the surest and safest *rule* of it; of which foure, briefly, and in order.

First, pursue it, I say, in the severall *kindes* of it, which are three; 1. Oeconomicall, or houshold peace, in all those three severall relations which doe constitute a perfect family; the Matrimoniall relation

relation betwixt husband and wife; the Parentall knot, betwixt Parents and children; and the servile one, betwixt Masters and servants. Now in each of these relations, commonly the superiour is the Wolf, and Leopard, and Lyon, and the inferiour the Lamb, Kid, and Calfe, while husbands are *bitter to their wives*, while Parents *provoke their children to wrath*, and whilst Masters *threaten their servants*; and too often by a reversed order, the inferiour plaies the Wolf, and superiour must be the Lamb, when there are such wives as *Vashti*, such children as *Absolom*, such

servants as *Gehezi*, or *Ziba*; but whether of the two waies the fault hath been, let us henceforth follow peace, and let the Wolfe goe and dwell with the Lamb, and Leopard lie down with the Kid. The second is Eccleſiaſticall, or Church-peace, which muſt be purſued too, both *ſwiftly*, and *ſtrongly*. If the Shepherds have played the *Lords*, more then the *Fathers* over Gods heritage; or if the flock have plaied the Church rebels rather then obedient children, let them convert, and repent, and henceforth dwell & lie down, &c. together. The third is Politicall, or Common-wealth-peace,

peace, which we had need to follow too; as the King is towards the Subject in protection, and iuſt government, ſo the Subject towards the King in loyalty and allegiance, and Subject towards Subject in love, and concord.

Secondly, we muſt purſue it according to the ſeveral *degrees* of it, which are four: 1. Interior peace with a mans ſelf, both with his *affections*, and with his *conſcience*; and this is the *baſis*, and ground of all other peace, for if there be ſtorms within, there will hardly be a calm without. 2. Exterior peace, both with beaſts *figurative*, and beaſts *proper*; that is, both

betwixt man and man, and betwixt man and beast; for even that is taken in, as a branch of the covenant, *Iob* 5. 23. 3. Superiour peace with celestiall powers, both betwixt [c] God and man, and betwixt [d] Angels and man. 4. Eternall peace, which is that sweet harmony and concent which passeth all understanding, when the Lambs and Kid shall lie down safely, and securely in the fold of the Church Triumphant, by those who have been Wolves, and Leopards; yea, and sit downe with *Abraham*, *Isaac*, and *Iacob*, in the Kingdome of God.

[c] Rom. 5 1
[d] Ps 91. 11 Mat. 4. 6.

Thirdly, we must pursue it

it according to the right method and order, which is this; firſt *righteouſneſſe*, and then peace: *Melchiſedech* was firſt King of Righteouſneſſe, as his name ſignifies, and then *King of Salem, or peace*, as his title imports. This is the method obſerved in the Nuptialls, and embracements of theſe two, *Pſal.* 85. 11. *Righteouſneſſe and peace have kiſſed each other*; and it is the very method of this place and Text: for *ver.* 5. of this Chapter, which is the immediate pro-text, it is prophecied, *Righteouſneſſe ſhall be the girdle of his loynes, &c.* and then in the very next verſe of all

begins this grand Prophecy of peace, *The Wolf shall dwell with the Lamb, &c.* Internall peace without righteousnesse is but security; externall peace without it, is but servitude and slavery; supernall is but presumption; and eternall is but fancy. Look to it therefore, that we doe in this work ὀρθοδοξῶν, *Goe the right way to work,* lay a good foundation, and then the superstructure is like to stand.

Lastly, let peace be prosecuted, and followed, by the safest and surest rule of this pursuit: which (certainly) is that of *Solomon, Prov.* 16. 7. *When a mans wayes please the Lord, he*

he maketh even his enemies to bee at peace with him. Here is a ſhort cut; *Pleaſe one, and pleaſe all*, as we ſay: for houſe-peace in the family, where, it may be, the Miſtris is a good Huſwife, but of ſhrewiſh condition. To go about to work out true peace by our applications, and compliances with men, is an endleſſe work, and to go about *by the bow*, but to attain both peace *with* others, and peace *within* our ſelves, by this one moſt compendious way, of being reconciled to God, in the face of his ſon, is to go ſtraight *by the ſtring*. And now the fift and laſt uſe cals on us, to take notice of it, to wit

The

Consolatio.

The Vse of Consolation.

LAstly now, the *comfort* redounding from hence unto us is this, that God in his infinite mercy unto this poore, sinfull, unworthy Nation of ours, hath so long, and for so many yeeres together rained and showred downe upon us, this great Euangelicall blessing, the blessing of peace, the very badge and cognizance of our profession, and the foote-steps, I hope, of Christs being amongst us; that as our Nation was the first Christian Kingdome in the world, as [e] *Polydore Virgil* testifieth,

[e] Pol. Virg. l. 2.

fieth, and our King *Lucius*, the first Christian King in the world, as venerable [f] *Bede* testifyeth: so it hath beene the most peaceable Kingdome, for many last past yeeres. First under our *Deborah*, that ruled and judged this Israel forty yeares: and then under King *Iames*, that peaceable *Augustus*, who chose it for his Motto, out of all the eight beatitudes, [g] *Blessed are the peace-makers*; and now under a meeke, and sweet natured Prince, that sits upon his Fathers Throne; and it is *Machivels* observation, that a succession of three good Princes together doth notably con-

[f] Bede l. 1. c. 4.

[g] Beati pacifici. Mat. 5. 8.

contribute to eſtabliſh-ment, and felicity of a Kingdome.

Theſe are bleſſings which as our ſelves have enjoyed, ſo all our friends have congratulated unto us, and our enemies have envyed unto us, and pined away, and growne leane at our proſperity. It is true; there hath beene of late an interciſion, and interruption herein. Our peace both of Church and Common-wealth hath beene a little plundered and perplexed. God hath caſt a flye into our precious ointment, and ſhred an handfull of wild Gourds into our pot: but I hope it is but as a foyle,

foyle, the better to ſet off ſo long and great a peace; It is but as our Saviour dealt with the Emaui-tane Diſciples [h] when he *made as though hee would have gone farther*, that they might grow the more importune with him to ſtay: and I ſhould not at all doubt of it, if I could but ſee us once all of us as if all England were but one man, to proſecute, and purſue this peace according to that moſt ſafe, and ſure [i] rule, of making up our peace with God, in and through his Son, by breaking off our ſins by repentance, and new obedience.

And the rather becauſe

[h] Luke 24.28.

[i] Touched before in the Vſe of Inſtructiō.

cause I finde our very enemies Prophets to foretell, and Heraulds to declare it, for us. *Cornelius à Lapide*, a very famous Jesuite, and great Commentatour upon holy Scripture; whose volumes are swelled to that proportion that they take up halfe a *Classis* in our publique Libraries; and to that repute, as hee is crept into most private Studies of those who affect learning, and have money to buy so many Volumes: Hee, I say, Commenting to that text of Scripture, *Esay* chap. 2. verse 4. *They shall beate their swords into ploughshares, and their speares*

ſpeares into pruning-hooks: Nation ſhall not lift up ſword againſt Nation, neither ſhall they learne warre any more; Thus he writes: Chriſt, ſaith hee, by the Euangelicall Law of charity, modeſty, juſtice, meekeneſſe, and patience, ſhall agree, and compound the jars, and diſcords of all Nations, ſhall plucke up by the roots their antipathies, and hatreds, ſhall bridle the fierce and quarrelſome, and ſhall cauſe, that in one, and the ſame Church, there do friendly converſe together, as brethren, Romans and Greeks, &c. ENGLISH and SCOTS; and ſo ſhall

See the words in Latin, in the Title-page of these Sermons.

shall bee fulfilled that of *Esay* 11.6. *The Wolfe shall dwell with the Lamb, &c.*

What, is *Saul* among the Prophets? must a very Papist, a Jesuit, who do so labour to disturbe our peace, be a Trumpet, and Prophet of our peace? wee thanke him for it, whether it proceeded from his ingenuity, or from necessity, that the spirit of vaticination was on him, as it was upon *Balaam*, and the High-Priest when Christ suffered. We cannot say to him, as the King of *Michaia, Thou never prophecied'st good unto me, but alwaies evill.* But wee will speake to him, as to an

Ahi-

Ahimaaz, in this thing *he is a good man and brings good tidings.*

God of his goodneſſe, who is the Author of peace, ſend us all ſorts, all degrees of peace, through Chriſt Ieſus, who is the Prince of peace, that every one of us both by our affections, and prayers, and endeavours may bring tribute, and offerings unto this gracious worke, and ſo be the children of peace. Amen.

FINIS.

Novemb. 27.
1640.

Imprimatur,
Joh: Hansly.